THE HISTORY OF SVSANNA.

[illegible] according to [illegible] Daniel [illegible]fied [illegible] convenient Meditations, [illegible] by the [illegible] of the [illegible] Church.

[illegible]

[illegible]

LONDON,
Printed by Thomas [illegible]
[illegible] at the [illegible]
[illegible] the [illegible]

THE HISTORY OF SVSANNA.

Compiled according to the Prophet Daniel, amplified with convenient Meditations; ſung by the [illegible] Unmonetter [illegible]

G e o [illegible] a r d.

Conſcia mens recti ridet mendacia famæ.

LONDON,
Printed by Thomas Harper for [illegible]
[illegible] at the [illegible]
neere the Royall Exchange.
163[illegible]

[British Museum library stamp]

The contents of the whole.

OLd Scripture-bleſsings Heav'n confirmeth on
A Saintly Hebrew-*dame in* Babylon:
Her bright triumphant Vertue tramples down
Mens luſt aſſaulting, winnes the Daphnean *Crown*
Of glory, over ſeeming ſhame. Two foes
To her renown, implunge themſelves in woes
Which folly brings. Who would this ſumme behold
In ſpeciall, it the ſequell ſhall unfold,
With ample ſatisfaction in the ſame,
To all, that beare good will to Suſan's *name.*

The contents of the whole.

OLd Scripture-bleſſings, Here's a confirmation
A Saintly Hebrew-dame in Babylon:
Her bright triumphant Vertue tramples down
Mens luſt aſſaulting, winnes the Daphnean Crown
Of glory, ever ſcenting ſhame. Two foes
To her renown, implunge themſelves in woes
Which folly brings. Who would this ſumme behold
In ſpeciall, it the ſequell ſhall unfold,
With ample ſatisfaction in the ſame,
To all, that beare good will to Suſan's name.

The Authour's Petition;

To the faireſt of all Beauties, the King of *Glory, the everlaſting Sunne of righteouſneſſe, and the conſolation of Men and Angels, who raignes and ſhines for ever in Trinitie and Unitie.*

ETernall glorious Lord Triumphant on
Thy pure Celeſtiall firy burning thron,
Whoſe locks, and garment's brightneſſe far out-goes
The ſhining whiteneſſe of Mount-*Salmon*-ſnowes:

One

[illegible]

[illegible] do come
Into our boldned breſts: whoſe lightſome rayes
Illumine [illegible] thy prayſe.
Vouchſafe that from above the ſplendent Pole,
Thy beames divine may illuminate my ſoule.
O thou that learnd'ſt old *Iſai*'s ſonne to ſing
The ſongs of *Sion* tun'd on ſilver-ſtrings:
(Great God of *Moſes*, God of Muſes too)
Teach me to ſing, as thou taught'ſt him to do;
While I doe repreſent *Suſanna's* ſtory,
Which *Daniel* penn'd unto thy priſtine glory.
Fill me with *Sions* fountain-ſtreames, to chant
Thy prayſe (O God) in prayſing ſuch a Saint.
[illegible] my lines, with ſecret powr to kill
[illegible] revenge, and carnall fires to chill;
[illegible] immortall chaſtity, and honour,
[illegible] (with thy bleſſed gifts conferr'd upon her)
[illegible] readers move to ſtudious admiration
[illegible] life, in her imitation; (dread
[illegible], while World endures may
Thy ſacred Lawes, in hope of bounteous meed;
And

And Vice (when her unſeemly ſelfe is ſeen,
Unſtript from veſtments of ſo faire a Queen,
As Vertue, peering in deformed hew
Of Viper-ſpots, unto the publike view)
May be abandon'd from the ſoules of men,
Unto the place of torment Satans den.
So (if ſo bleſt) theſe lines in time to come,
(Bearing thy glory) ſhall not find a tombe,
But (fraught with *Suſan's* lively honour) vie
With during Annals of Eternity.

And Vice (when her unſeemly ſelf is ſeen,
Unſtript from veſtments of ſo faire a Queen,
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(Bearing thy glory) ſhall not find a tombe,
But (fraught with *Sydney's* lively honour) vie
With during Annals of Eternity.

To the right Honourable ANNE Counteſſe of *Northumberland*, *all proſperitie here, within the [illegible] World to come ſuch happy* [illegible] *ſhall poſſeſſe.*

Excellent MADAM,

BEing aſſured, [illegible]
Ladiſhip [illegible]
whereto [illegible]
eminent [illegible]
[illegible]
am emboldned [illegible]

[illegible], re-
[illegible] your
[illegible] worthy relation,
[illegible] purpoſe, worth your gracious
acceptance, and leiſurefull meditation. To
ſpeake a little in her prayſes: *Suſanna* was a
Lady Princely deſcended from the royall
blood of the loynes of *Iudah*; whence our
Saviour pleaſed to derive his happy incar-
nation. Her vertues to her birth in high-
neſſe were paralell. Her very infancie gave
divine preſaging promiſes to the world, of
her future goodneſſe. Her countenance in
the cradle, manifeſted infallible tokens, to
character ſucceeding honour. Her riper
wiſdome was diſcreet to preſerve the ho-
nour of her ſoule immaculate. Her eleva-
ted aſpirations enſpheared themſelves in
the

the firſt M[illegible]
Cimleys [illegible]
devoted her beſt [illegible] to the glory of
Maker, [illegible]
on. Her modeſty was the [illegible]
all her actions. A good conſcience ſhe held
the moſt ineſtimable flower, that grew
within the border of Time, farre ſweeter
then the Roſes of *England*, more fragrant
then *Judæan* Balmes, or the Cynamons of
Egypt; for the ſame ſhall be tranſplanted in-
to the Garden of Paradiſe. The Temple of
her heart ſhe ſoly dedicated to her Redee-
mers ſervice; that neither the attractive al-
lurements, nor menacing reproaches of
monſtrous Magiſtrates, nor obloquy of
ignominious death (which ſhee accounted
as a pleaſant object (in compariſon) or a [illegible]

her

[illegible] of her [illegible] more; to her Creator
pretence, againſt the [illegible]aults of the ſwel-
ling waves of wickedneſſe) rather then to
pollute her Nobility with diſhonourable
adultery: or to defile the *Sanctum Sanctorum*
of her ſoule, (the receptacle of the Holy Tri-
nity) with uncleannneſſe: the rougher her
croſſe, the richer was her Diadem: the more
her malignant Adverſaries powerfull op-
preſſion, the more her patience in a con-
ſtant reſolution, is laudable with all Poſte-
ritie. She perceived her conflict could be
but momentany, uncouth; her triumph e-
verlaſtingly glorious: impalled about with
crowns of continuance. Her teares, ſuſpi-
rations, and orizons were as the former &
later raine, and winds of Heaven, to foſter
thoſe diviner ſeeds, which the Almighty
had

had ſowne in the *Eden* furrowes of her bo-
ſome, unto a joyfull harveſting. In her af-
fliction ſhe found variety of Soule-ſolacing
dainties, wherewith ſhe repaſted her ſpirit
in ſupernaturall contemplations. Her Cha-
ſtity, her Charity, her Hoſpitality were re-
markable. Finally, whatſoever vertues,
whatſoever comelineſſe, whatſoever pro-
portion, what endowments, and rare qua-
lities of body and mind ſoever, can com-
mend women were wonderfully com-
pleat, and conſpicuous in *Suſanna*. For
which her ſoule hath never-ending felici-
ty; her name immortality. Shee was un-
doubtedly a Darling of the Omnipotent
Deity: who miraculouſly raiſed a little *Da-
niel* by heavenly power to vindicate her
injuries, in bringing down the mightineſſe

and

and eſteeme of ancient cunningly combi-ned Senators, to ſudden cōfuſion. In coun-tenancing therefore *Suſanna's* ſtory (Ma-dam) for *Suſanna's* ſake, your Ladiſhip ſhall perpetuate through all Generations your name, living in a like ſympathy of your own true Nobility's bleſſings; and ſhall de-monſtrate your clemency herein, in par-doning the errours of a boldneſſe in af-fection of him, that cannot be an Alien, nor an Infidell to your worthy perfections; nei-ther thinketh now, that he over-preſumeth upon, or any way inſinuateth, but volunta-rily, according to your merit, confirmeth this Dedication upon your Honour,

Remayning at your Honours ſervice to be commanded,

G. B.

THE PROPOSITION Apologicall to the Learned Readers.

NO Storie of transformed
Dames (of old)
By Poets changed into ſtars
of gold,
Into cleere Fountains, Birds,
and branches green;
Not of the Pagan-[illegible]
Epheſian Queen,
Who (naked) bath'd with Virgin-Nymphs [illegible]
Wood
In bubling ſtreames, whoſe Nymphs [illegible]
ſtood,
Like Iv'ry pales (in vain) to hide their [illegible]
From *Cadmus* Kinſman, then a Hart [illegible]

No laud of her; but I Encomiums ſing,
Of new *Titania* bathing in a Spring;
More conſtant, chaſt, more beautifull divine:
Of whom *Diana* was a former ſigne:
Who weare's of glory an unchanging crowne,
(A ſtarre which never falls from Heaven down)
Had ſhe been known *Theſſalian* Bards among,
Her ſtories true had in their times been ſung;
Not one, but two *Acteons* found her, laving
Her dainty limbs in Fountains ever-waving
Who unattended (by her Virgin-train)
To beaſtly Monſters chang'd the luſtfull twaine.
Her peerleſſe forme, and vertues do inſpire
My boſome with a holy warming fire;
Emboldning me (whom Fortune barr'd to
climbe
The Muſes Mountains in my Sylvan-rime,
To ſing her prayſes, which will dure even
Longer on Earth then ſhining Lamps in Heaven.
And I admire her Legend hath (ſo long
Poets ſo plenteous) never yet been ſung.
It ſeemes that eternall Saintly thing,
Wants a worthier Muſe than mine to ſing

Her

Her honour'd Fame, my boldneſſe ſhould be
dumbe,
In this attempt; ſaving in dayes to come,
My mean untutor'd pains (perchance) may call
More learned men to come and mend it all.

Her honour'd Fame, my boldneſſe ſhould be
dumbe,
In this attempt; ſaving in dayes to come,
My mean untutor'd pains (perchance) may call
More learned men to come and mend it all.

[illegible]

ARGUMENT.

In Babylon *lives* Joachim,
Blessings and honours shower on him:
Living justly, [illegible]
[illegible]

ON *Shinar* plains, where haughty *Nimrod* [illegible] would
His *Rebel* power to heaven have extoll'd,
Stands scituate within a wall of [illegible]
Bitumen made, the City *Babylon*,
Where dwell'd an Hebrew Lord of [illegible]
And high descent, Lord *Joachim* by [illegible]
A man to whom the Governours of [illegible]
Vertue and riches bountifully had [illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible],
[B]ecauſe moſt honourable he was held
Among his brethren, that in *Babel* dwell'd.
His palace-ſcituation ſeem'd to bid
Beholders wonder (as no doubt they did)
His turrets (not ſo tall as comely) ſtood
Among the greene trees of the famous floud,
That (comming out of *Eden*) with it goes
To fatten *Shinar* with ſweet overflows) above,
Which Turrets ſeem'd from towrs, that ſtood
Bizantium-like within a palmy grove.
His orchards, *Edens*, artificiall mountain[s]
His gardens watred well with wells an[d fountains]
(Which like to mirrours, did diverſlie
The Architectures glory to the eye)
Contented more admiring gazors on,
Then golden Manſions of King *Salomon*.
[illegible] induſtry like Paradiſe, almoſt,
Adorn'd the gardens, that his houſe emboſt.
The hanging place ſo nice made for *Arams* Queen,
Compar'd with them, a toy of earth had beene!

Alcinous

Alcinous [illegible]
Could (like his Orchard[illegible]) [illegible]
Dame Nature there [illegible]
And painted [illegible]
Thoſe verdant [illegible]
Seem'd like [illegible] ground[illegible] God
Where Natures quiriſters quaint Anthems ſang,
That marble rocks with various ecchoes rung,
The diapaſon of whoſe muſickes mood,
Waken'd the *Naiades*, nymphs of the wood.
To this yong Lord (as if a demi-king)
Preſents (like tribute) every nymph did bring.
The happy lucke King *David* would might fall
Vpon the Saints, on him fell almoſt all.
He ſwam on plenties ſea, with gales of peace,
Confirmed fame to him did ſtill encreaſe,
All men ſuppos'd him happy, but his life
He would make happier in a wife.
Daily was he ſollicited by Lords
Of *Babylon*, with moſt alluring words:
Princes of Provinces did greatly ſtrive,
That he among their families might wive:
But he (remembring what enſuing dangers
Attends the man that takes a wife fro ſtrangers

Slight

Slighted their profer'd Virgins; nor did weigh
Regard their portions, nor their pedigree;
Fearing his wife, forewarning parents ſay,
How many [illegible], in the wedding [illegible]
He vow'd to marry, [illegible] to many more
Of Babel's Tribe, and [illegible] of Babylon.

MARTIAL.

Res eſt ſolliciti plena timoris amor.

PRide, and Idolatry are Babel's *ſinnes,*
Whence all the war of Sion *ſtill beginnes;*
He, that from Babylon, *a good wife takes,*
Snatcheth an Eeele out of a bag of Snakes.
Before the flood good Fathers (by divine
Inſtinct of goodneſſe) did their ſonnes confine
By marriage, not to mingle with the ſtreame,
Of feminines ſprung from condemned Caine:
Who tempted men to fall from God above,
Inſtead of him unliving Gods to love.

The onely Hus-wives, which are Idolatreſſes,
Marri'd, temptation, worse than diſtreſſe)
Curſt is ſuch weddings, to declare how foule,
Such wedding render's man's eternall ſoule.
God made men's wives a monſtrous brood bring forth
Of ugly Giants, to amaze the Earth.
Who for their pride, and cruell acts renown'd
'Mongſt men, with men of the old world were drownd.
And who have ſo been married ſince the flood,
Begotten have a Gigantean brood:
Such Nimrod *was, ſuch were his workers on*
The luckleſſe Towre of confuſion.
Of whom old Bards ingeniouſly did faine,
To warre with Heaven, falſ-thirſting there to raigne,
Heaping huge hils on hils, and clambring on,
To pull Iove *downe from his ſupernall throne.*
Cruell Idolatry, and Pride are Twins,
Which God abhorres, too ſeldome pardon'd ſins;
Th'one baniſht Angels from the Courts of Heaven,
T'other hath Kings of Diadems bereaven:
Both making children of the holy lands,
Diſtreſſed bondmen in Chaldean *hands.*
How happen's then, that any captive-lord
In Babylon, *with bleſsings ſhould be ſtor'd?*

He, that from heaven, ſent hot ſulfurous flaſhes
On ſinne-ſtaind Sodome *burn'd to duſt and aſhes,*
For unrepented crimes, hath alſo giuen
To penitents, 'midſt earthly hells, a heaven.
He is the true God, who when his people turnes,
Doth raine downe bleſſings, and his ſcourges burnes.
Elſe Ioachim *had knowne no day of mirth*
In Babylon, *nor no ſuch heav'n on earth.*
God thinks on kindneſſe when for ſinnes he ſcatters
The ſonnes of Sion, *among many waters:*
Rods for amendment ſending upon thoſe
Which ſleepe in ſinne, he wakens them with woes.
When ſinners turne to him, they doe not want,
Vineyards he giues, which they did neuer plant,
And corne-full acres, which they haue not ſowne,
And townes of ſtrangers giv'n them for their owne.
Let no man truſt in ſinne, nor though ſinne-driuen,
From mans ſocietie, deſpaire in heauen:
For God, on a ſinne-baniſht man put on
A Crowne imperiall in great Babylon.
Making him after (for preſumptuous ills)
Graze among Cattell on a thouſand hills:
And after that, gave him his Crowne againe,
To make him know, a King of Kings doth raigne.

[illegible]

NOw when the Babylonian Lords could not
Tangle Lord *Ioachim* in Loves Gordian knot;
When they perceiv'd it would be in vaine for them
To turne unto their bent his paſſion-ſtreame;
They all foreca'ſt their hopeleſſe ſuits to move,
Leaving him freedome to ſelect his love;
But now ſome Feminines of *Babylon*
To gaine his love, did gay adornments d'on;
They went apparrell'd in the Hebrew faſhion,
Swelling their minds with vaine imagination;
And

[illegible] them all, was found not one but to him
[illegible]
Some of them claim'd high pedigrees from *Jove*,
So to inveagle [illegible] love.
Some hope't by *painting* with Vermilion trim,
(*Italian*-like) to winne the love of him; (could
Some leſſe [illegible] portions
Gaine him [illegible] gold.
Some change'd their [illegible] the skill
Of [illegible] will.

To eaſie love; and there were other ſome
Turn'd Jeweſſes; ſo to entice him [illegible]
The factious Rivalry; and divers m[illegible]
To winne his love, were meer [illegible]
Who (finding ſuch endevours ill [illegible]
Turn'd (as they were) Idolaters [illegible]
Fortune her darlings then on publike ſtage,
Expos'd to laughter of th' obſerving age.
Among them ſome, ſome beauty did adorne,
But they abounded with diſdainfull ſcorne.
So *London* left them, on the [illegible] ſide
Of unreaſon'd Hypocriſie and Pride.
Among whole thouſands, there he could not find
One comely woman with a conſtant mind.

God

God (with [illegible]) [illegible]
To be his [illegible]
(The [illegible]) [illegible]
As faire a [illegible]) [illegible]
For at that time [illegible])
[illegible]
Of *Iudah's* [illegible] (who [illegible] his young
In [illegible]) and the [illegible]
Had one young daughter [illegible])
The garland from [illegible] Damsels [illegible]
Admir'd of all louers, w[illegible]
His care [illegible] from [illegible] tender youth
And (from [illegible]) [illegible]
With sweetest milke [illegible]
Her name [illegible]
Of more then common [illegible]
Thousands of Virgins [illegible]
Had happily [illegible] (as haply) [illegible]
By [illegible]
In secret [illegible]
If [illegible]
If [illegible]
But when their bodies [illegible]
Their sweetest soules were [illegible]

[illegible]
[illegible]
The youthfull Lady, in marriage being [illegible]
Vertue and Beauty gained her ſuch renowne,
That [illegible] (reſounded of her Name)
Farre in the Orient ſpread her [illegible] fame:
For unto her, this attribute was given:
Suſan the faire, who feares the God of heaven.
Her forme and vertue (incomparable graces)
[illegible]
Before her, ſuch a beauty was not ſeene
Within the City of King *Ninus* Queene;
Cleerely in whoſe complexion glory ſhone
Like *Titan* riſing from the Horiſon:
Beyond expreſſion beautifull, her Nation
Admir'd her forme, with more then admiration.
Some paralell her by the rare compare
Of mundane things, ſome call her Phœnix faire;
Some ſaid her front ſeem'd like to candie hills
Whereon ſome god did Nard and Amber ſpill:
Her lovely cheekes reſembling ſummer fields
Which damaske roſes and ſilver lilly yeelds:
Her haires the golden threeds, [illegible]
Like bright *Apollo's* morning-beames, [illegible]
Sparkling

Sparkling like Diamonds, or ſtars that ſhone
With influence, to comfort lookers on.
Others affirme, her head's a little heaven
Imperiall, where bleſſed [illegible]
Her breathing like perfumed wind, which moves
In balmy ſweet Ægyptian Jaſmine-groves.
Her teeth like orient pearle; whoſe comly rows,
Her lips (like Rubie) very ſeldome ſhowes
In her diſcourſe, whoſe voyce to ſtanders by
Sound'd like ſupernall ſeven-ſphear'd harmony.
Some ſaid her necke a turret ſeem'd of one
Smooth polliſht ſnow-white Alabaſter-ſtone;
And that the ſame (for evermore) inzon'd
A Carquenet of coſtly diamond ſtaines
Her paps two Swan-down worlds, that each con-
Like Rivolets, bright Azure branched veines.
Such kinde of commendation did but ſtaine
Her holy countenance in a purer graine,
Then bluſhing roſe, then Veſpers crimſon skie,
Then ſnow-bals tincted with vermilion dye.
What man ſoe're *Suſannas* praiſe would ſing,
Had need carouſe the Helliconian ſpring;
Had need *Arions* ſilver Harpe, and voice,
Or of King *Davids*, a diviner choice;

Elſe

Elſe, he can never truly blazon forth,
Sufficient praiſes of Suſanna's worth.

II.

Auri ſacra fames.

WHen men on plenti's ſwelling Ocean ſaile,
Attended on with honour's windy gale,
Worldlings will be their ſervants: earthly treaſure
Attracteth friends, and momentany pleaſure:
Women to wealthy men conjoyne alone,
Like ſteele unto Septentrionall ſtone.
If pleaſed Fortune's Sunny beamlings ſhine,
Serenely on ſome boon eſtate of thine:
If bounteous heavens builder daine to throw
His left-hand-bleſſings on thy crowned brow;
Thou ſhalt not want ſufficient friends, that will
Augment the portion of thy plenty ſtill.
Then (Jove-like) thou in welcome-golden ſhowre,
May'ſt a receive Danae in her brazen towre.
Nations in blinded times of old bare love
To Heaven, when they deified Iove.

But (now-adayes) not Iupiter [illegible]
For (in all Lands) [illegible]
And through the Christian world [illegible]
In female-hearts, god Mammon highly [illegible]
Gold is a Load-ſtarre to them [illegible]
Draw them to fancy any wealthy mate.
To winne a golden Husband [illegible]
To cover all defects [illegible]
If fairneſſe dwindles in their cheekes, they will
Water's with Clarets, and beſtow their ſkill,
Leſt Titan's [illegible] ſtaine their painted ſkin.
Their fannes and vailes ſhall ſcreen their beauties in.
If they have crooked limbes, the ſame are penned
In leatherne priſons, proportion to amend.
If they want grace (by art) [illegible] they bring
Of white and red a ſecond beauty's Spring.
Such when I ſee (Lord) how compleatly vaine,
(Thinke I) is all god Mammon's following traine.
Such yeeld's this world, affording other ſome,
Contemning gold, which covet wealth to come.
Not in this world: whoſe parents that did breed them,
With bleſſed food Helcias-like did feed them.
And they (not worldly minded) never marry;
But where they find the feare of Heaven tarry.

Sligh-

Sighing Earth-wormes [illegible] without (upgrowe)
[illegible] (in all [illegible])
[illegible] humane [illegible]
Of [illegible]
Who haply would in [illegible]
Can joyne their love with Christian moderation.
With ſo much humbleneſſe in their complexions,
A man would deeme full of divine perfections.
And ſuch who Caphalean Lanternes yeeld
Them light, which [illegible] darkeneſſe true.
Such when (Lord) I ſeeme to ſee the graces
Of heav'nly Angels, ſhine in humane faces;
And when I thinke, if ſuch perfection dwells
With Saints [illegible]
In mortall [illegible] of fleſh, what ſtories
Can ſhew the heav'nly ones ſupernall glories.

[illegible]

Ioachim to Helena [illegible]
His love [illegible]
Her Sire all [illegible]
Her heart and [illegible]

NOw when as Ioachims (beauty through
[illegible] the towne,
And [illegible]
[illegible] up and downe,
Some Noble Lords (who in [illegible]
place)
Sought her in marriage, for the Paragon
Of fairest beauties (so all tongues agreed)
Who, her in wooing, had as hapleſſe ſpeed,
As thoſe gay Dames, that (whilome but in vaine)
Suppos'd the yong Lord *Ioachims* love to gaine;
For old *Helenus* (though his daughter could
Not fancy them, fearing in time ſhe would)

Imbul-

[illegible] against [illegible]
[illegible]
[illegible]
[illegible] amazed Lord [illegible] in others love,
Leaving L[illegible] time to move
His likelie welcome [illegible], who (joyfull to
Obtaine an opportune occasion (o)
His nimble foot-ſteps [illegible]
Vnto the Manſion [illegible]
Who hon[illegible]
With entertainment [illegible] princely cheere,
Where to *Helena*, he did then diſcover
Himſelfe to be [illegible] much love
[illegible] (loo[illegible])
Goe, [illegible]
Goe, [illegible]
Thy faire [illegible]
Thus *Ioachim* convenient time doth finde
To let [illegible] know his loving minde
With heart-chang'd [illegible] ſpeeches [illegible]
Onely this [illegible] of his amorous lay

Cœleſtiall Saint, inſhrin'd by humane birth,
Or Angell come from heav'n to honour earth,

Virgin divinely fram'd) whose honour [illegible]
Is mentioned [illegible] of Fancy
Love-priviledg'd by Ruby lips and [illegible]
Sweeter then [illegible] of Ambrosia [illegible]
Pardon a Lovers boldness [illegible]
(Whose [illegible] the Lillies of the land)
Had been sufficient [illegible] I do move
My suit to thee, for [illegible]
To chide, whose Venus [illegible]
Binds *Ioachim* [illegible] duty
Which (by their influence) have divinely bred
A loyall love [illegible]
Untill be [illegible] when I [illegible]
And then my spirit shall love thee [illegible]
I'le not invoke the [illegible] Archer's [illegible]
Nor golden darts: the God of Israel
Make some transparent window to my soule
That thou mayst see thy true-love passion [illegible]
Also in my bosome: where thou soon wilt find
Thy saintly selfe in my soul's dwelling [illegible]
Heav'n let me find, I find but slender mirth,
(Is wanting thee) in any joy on earth.

Suſanna liſtning on him conſtantly,
Her whiſp'ring friends (in corners) do diſcover
A glorious combat in her countenance,
By all the Graces fought in puriſhood:
A pleaſant battle, none of them would yeild,
(To loſe the glory of that honour'd field)
Aurora's bluſh of ruby countenance,
(Nor Maiden-*Cynthia's* ſilver radiance,
Nor daintly *Veſper's* Crimſon-colour'd ſkie,
Nor *violet's* heavenly milken die,
Nor Doves, nor Roſes, could ſuch colours ſhow,
As in her countenance did come, and goe.
It ſeems her judgment wiſely did approve
His Courtly learning in the ſchoole of Love:
For yet *Sylvania*, with her horned brow,
Wādred on high in heav'nly manſions through,
She was affianc'd, at her father's boord,
To *Ioachim* her overjoyfull Lord.
Glad, as our Lovers, were their friends, and they
Prefixt the wedding's ceremoniall day,
Which ſoon expires; and in his nuptiall bands,
The mariage-god conjoyns them heart & hands.
Glad *Io-Peans Hymen* then did ſing,
And to their wedding pompe, and glory bring.

What

What ſhall I ſay? ſuch mariage (unbereaven
Of happineſſe) was forecontriv'd in heaven.
To tell the Bride, and Bridegroom's going forth,
With various muſick, quainteſt ſongs of mirth,
When ſpangled anadems bedeckt the brow
Of Madam Bride, time ſcanteth me to ſhow.
Suffice it you, ſhe was attended on,
By all the ſtately trains of *Babylon*,
And through that town, to honour *Suſan's* name
Loud Cymbals ring out: *Naptha* bonfires flame;
Tilts, Tournaments, and great triumphant ſport,
Honour'd her Nuptials in great *Babels* Court.

MEDIT. III.

Verus amor odit moras.

THe beſt love-potion is, whoever prove
Vertuous affection; it obtaineth love.
True love reſembling unction pour'd upon
The Crown of Aaron, *thence deſcending on*

His beard, and garments ſkirts he left behind
Odours, which to devotion mov'd the mind.
'Tis like the fine dew of Hermon fountains,
Gently diſtilling upon Sion mountains.
'Tis pureſt fire, extracted from the Pole,
Surpaſſing that, which fond Prometheus ſtole:
It (being enkindled by celeſtiall breath)
Burns till extinguiſhed by the hand of death.
In vertuous ſoules of men, Beauty alone
Kindles it not, which dies when beauty's gone.
On profit, nor on pleaſure it depends,
Pleaſure and profit in true love are [illegible]
True love diſdaineth all ignoble ends:
It [illegible]
W[illegible]
Not in the earth, where bloud and wrong abounds,
But in the boſome of Elizian grounds.
By love and wedlock, higheſt God (who then
Made two of one) made them two one agen:
Leaving the ſame for ſignals to abide
Of Heavens bridegroome, and his holy bride.
Could men of ſuch a Theme no verſes make,
Mountains, and Brooks would warblings undertake.

[illegible]
And ſhame upon unthankfull men would bring:
Our ſoules Redeemer by his powre divine,
To honour theſe turn'd water into wine,
At Galilean Canaan: *God decreed*
Heav'n-joyes [illegible]
But for true-love [illegible] *procreation,*
The World had ſtill [illegible] *deſolation.*
O love and wedlock (chaſing wanton fires,
Which in our ſoules the Paphian *god inſpires)*
[illegible]
As his, whoſe browes with fined gold are [illegible]
[illegible] *dwellings fill,* [illegible] *ſight*
Of Sions *bridegroome, and* [illegible]
[illegible] *(dear)* [illegible]
[illegible]
Deſcending [illegible]
And bring with [illegible]
To ſtrike [illegible]
And ſhew [illegible]
(To Heav'n [illegible]
Raviſht, [illegible]
When he ſhall ſtrike [illegible]
Stones, ſtreames, and woods will dance about [illegible]

ARGUMENT.

Ioachim and Suſanna's love
Crown'd with bleſſings from above:
They have beauteous children, faire
Manſions, and Gardens rare.

BVt married Lovers, full of high con-
tent,
Live merry, lives in Fortune's blan-
diſhment, (them down
God ſhowr's abundant bleſſings on
Giving them children, wedlock joyes to crown,
In whoſe compoſure, Elements conſpire,
To turn themſelves into celeſtiall fire.
The vertuous Off-ſpring of the patient *Iob*,
(For beauty famous in this earthen Globe,
Whoſe fairnes ſham'd the fineſt flowres of *May*)
Were not more amiably faire then they.
Lord *Ioachim* and Lady *Suſan* were,
(When ever nam'd) Muſick to ev'ry eare.

Their joy [illegible] on earth, & [illegible]
With gold [illegible], [illegible]
No [illegible], [illegible]
Was known to [illegible] their good [illegible] life:
But, in their boſomes, dwell'd a purer love,
Then what the Turtle beares his fellow-dove:
Their dwellings for the years [illegible] ſtand,
Like little Temples in a holy Land,
Within adorn'd, with poliſht Iv'ry poſts:
And with refined gold of Ophir-coaſts.
Gardens, and Orchards they had many a one,
(And ſuch, as thou, were paralell'd by none)
Surrounded with Bitumen'd walls of ſtone:
Gardens they had, in ev'ry moneth were green,
Where trees, and herbs were ſtill in glory ſeen:
Where Nightingales continuall ſongs did ſing,
Becauſe they found there, a continuall ſpring.
There you, in winter-gardens, might behold
Sweet Marjoram, ſome green, & ſome like gold:
There Lavender, and full-blown Daffadill,
Purple-vein'd Vi'lets, Couſlips, Cammomill,
There verdant herbs, there bloſſom'd Roſemary
Flouriſht, with the immortall *Daphnean* tree.

In [illegible] there might [illegible]
Of [illegible] pretty [illegible]
There [illegible] world,
And [illegible] ſweet, deckt [illegible] winter [illegible]
There Periwincles, Germanders and Daiſies,
With [illegible] behind *Narciſſus* [illegible]
There lofty Pine-trees, Pinks like [illegible] Rind,
Pomecitron-trees, and trees which Ivies twine,
There [illegible] Hollies, Iuniper, and Ewe,
With never more decaying Spruces grew.
There Orenge, Limon, Palm, Pomegranat trees,
Cypreſſe, and ſhady Mirtle-trees were ſeen,
There many plants (bearing no fruit but flowres)
[illegible] were chang'd to eye-contenting bowres,
There Labyrinths, and many Mazes were,
A little wilderneſſe of trees was there:
All which in winter-gardens ſtood as gay,
As groweth Lime-trees in the month of *May*.
The [illegible] *Mezerion*-plants on high did bloome,
From plants and hearbs, ſuch ſpicy winds would [illegible]
[illegible]
That you would think (had you been there) theſe
moves
Autumnall ayres of bleſt *Arabian* groves.

To ſay what hearbs, what plants, and odours fill
T[illegible]
T[illegible]
W[illegible] ſtones [illegible]
Where *Pleiades* celeſtiall influences,
Bred orient colour'd flowres to cheer the ſences,
And to content the Spirits, there did ſtand
The owner's ſtudy, on a knowle of land:
Where the deſilience of argentine-ſtreames
Enlightned it, with *Sols* reniding beames.
Thrice happy man he did enjoy the pleaſure
Of (almoſt) *Eden*, in the higheſt meaſure,
That any man (ſince *Adam* fell) obtain'd
In Regions where *Eaſtern* Monarchs reign'd.
Faire Stillatories he had builded there [illegible]
Where *Flora's* [illegible] did appeare,
But beautifull [illegible] (a [illegible] Bride)
More pleaſant was then all the flowr's beſide.
His Olive-orchards, Bathes, and Vineyards all,
His bleating flocks, which came at ſhepherds call,
His corn, his wine, his plenteous [illegible] Minds,
Were ſlender bleſſings all compar'd with her:
For my [illegible] Queen *Flora's* bowres
Dares ſing, [illegible] fairer then earthly flowres.

Me-

MEDIT. IV.

Bonis bona ſingula.

THus righteous ſoules are bleſt: their God, who (guides
The ſlouds of Heaven, and the Oceans tydes,
Who fils the world with plenteouſneſſe, and rules
The rapid Spheeres on their unmoving Poles,
Doth ſend them comforts from his holy hill,
And the deſires of their ſoules fulfill.
Their wives reſemble Vine-trees on the houſe;
Their youthfull ſonnes, thoſe pleaſant Olive-boughes
Abounding with the fatteſt dewes of Sion;
Their furniſht tables round about environ.
Their daughters faire (of Vertue faire enſamples)
Like poliſht pillars in the holy Temples.
Their eyes behold their childrens children in
The land of grace, where peace is crowned Queen.

On their inheritance, Heaven sendeth downe
All promis'd bleſſings, their deſires to crowne:
With joyfull dayes, their waſts no barrenneſſe ſhall;
No mildewes harme, on their corn never fall.
Their land (unlike unto Ægyptian grounds,
Which wanting Nylus, often ſtarves and drownds)
Th' eternall ſends from heav'n and running throng,
The former with the latter rain upon.
Their mountains, vales, and dales of corne ſhall bring,
With fruitfulneſſe, whilſt they ſhall laugh and ſing.
Their fertile Vines (with cluſters heavy loaden)
Shall (almoſt) burſt before they can be trodden
Into the painfull wine-preſſe, they ſhall leave
Behind enough for ſtrangers to receive.
Their Garners ſhall with wheat be over-heel'd
Their casks with wine, with milk, and oile be fill'd,
Their cattell fruitfull, where the ſame abide,
Graſſe ſhall up-ſpring like that on Iordan ſide,
Aſpiring in the kindly moneth of May.
Butter, and Honey ſhall their ſtomacks ſtay:
Rivers anammell all their virid plaines,
Where milk, and mel, and Maja ſtill remayn's;
Whoſe motley medow's pomp ſhall be maintain'd,
By Iris riches, when the Heav'ns have rain'd:

Fiſhes

Fiſhes ſhall multiply [illegible], fill their floods
As greene [illegible]
Bleſſings ſhall ſtreame [illegible]
Belong [illegible] new Hieruſalem [illegible]
In terrene troubles, where (if [illegible])
God (their protector) [illegible]
Conform'd by God, and [illegible]
Like Sion-mountains, *which are [illegible]*
These are their earthly bleſſings; [illegible]
Foretype [illegible]

SECT. V.

ARGUMENT.

Ioachim's frequented Feaſt,
Princely fare for Princely gueſts:
Two lewd Elders (moſt unjuſt)
To lie with Susan *burne in luſt.*

LOrd *Ioachim* and his beloved Spouſe,
To honeſt commers kept a boun-teous houſe;
Unto their Lordly Palace ev'ry (day
Their Kinſmen came to baniſh dole away,
Somtime they ſpent their time in harmles mirth,
Sometimes in games the pleaſures of the earth;
Lord *Ioachim* was niggard unto none,
His greateſt comfort underneath the Sunne,
Was to bid ſtrangers welcome to his table;
His pilgrimage of life was honorable.

Pil-

Pilgrims about the World, report his fame,
As *Sidney*'s lines one Lord *Kalander*'s [illegible]
Princes, and judges to their ſumptuous Palace,
Would often journey for their better ſolace:
Where feaſting dayes (ſave Players made [illegible]
Reſembled grand dayes in a Princes court. (ſpo[illegible]
The captive *Hebrewes*, that had long been ſorry,
Without abuſe, would there be often merry.
To welcome them, who thither would repaire,
The dainties of the Ocean, Earth, and Aire
He wanted not: of junckettings no dearth,
Heſperian gardens ſuch things brought not forth.
The *Manna*, that on *Thisbe*'s tree di[illegible]
In Summer-mornings, on *Calabrian* [illegible]
He counted but a drug; his plenteou[illegible]
Equall'd the red juyce of *Engeddian* [illegible]
He had *Ambrozian* junckets, men [illegible] thinke
Supernall Nectar had been there for drinke.
Abuſive Bacchanalians, which doe marre
The bliſſe of man, from him were baniſht farre.
But if in *Babylon*, liv'd any poore,
They were releev'd by his abundant ſtore.
The *Hebrew*-Elders earneſtly intreat,
Within his hall, to build their judgment ſeat.

He

He granted their petitions, all, and ſome,
Who had to doe in law, did thither come.
Now were not any in more honour there,
Then *Ioachim*, and his *Suſanna* were:
Now Fortune's Sun, as never 't would decline,
Upon *Suſanna* ſmilingly did ſhine;
She found a Heav'n on Earth, living a life
Moſt Princeſſe like, moſt worthy *Ioachim's* wife;
But mundane pleaſures, which doe flatter ſoules,
May in one moment, all be turn'd to doles.
Behold (you that beheld the ſplendent light
Of *Suſan's* vertue with your mentall ſight)
What Hel-born darknes would defile her fame,
And with reproach intombe her honor'd name.

In *Babylon* an annuall cuſtome was,
To change their Iudges, as the yeares did paſſe;
Iudicious Princes once a yeare did chuſe
A paire of Elders, fit to doome the *Iewes*.
Who now, miſtaken, had ſelected forth,
Two ſonnes of *Belial*, men of ſeeming worth,
Diſſembling Lawyers, ſuch as, all their lives,
Had been familiar with their neighbour's wives;

Such

Such wicked children, and the ſame, of whom
Th'eternall ſaid, Iniquity is come
From *Babylon*: and plainly doth appeare
In breaſts of *Ancients*, that doe govern there.
Theſe haunt the Manſion of Lord *Ioachim*,
And crept in eſtimation with him:
Where (often) both of them in doubtfull cauſe,
Paſſe partiall judgement of impartiall Lawes.
Their heads were wilfull, for a golden fee,
Saints they condemn'd, bold ſinner's lives to free.
Theſe (gazing on the Sun of *Suſan's* beauty)
Were ſtrucken blinde, they could not ken their
  duty:
Their haſty feet in paths infernall trod,
And they forgat the glorious lawes of God:
When Time's cold Winter chang'd their beards
  like wools
Of whiteſt Lambs, and bald'ned both their ſculls,
They burn'd in luſt towards her, and ev'ry day,
Court being ended, there did loyt'ring ſtay:
Their bloud reboil'd, like that in *Æſon* veins,
They were as jocund as the yonger ſwains.
To dinner (ſent-for) each returneth home,
Whither again, they (having din'd) would come,

So in apparell, chang'd that men (whilere)
Who [illegible]

Though they, by interparlance, were unjuſt,
Yet did they not communicate their luſt;
T'ill wondring at their frequent meeting there,
Each tell's his fellow, without ſhame, or feare,
And then theſe Devils in a humane ſhape,
Cohaſten faire *Suſanna* to intrap:
Though *Charon*, hel's infernall Boat-man, ſtood
Waiting to waft them ore the *Stygian* flood,
They doted on *Venerian* ſport, as though
They had creation only to doe ſo.
So (waxen old) they both again begin
To ſerve another prentiſhip to ſin:
Miſpending their moſt precious, heav'n lent leiſure,
Not in repentance, but in carnall pleaſure.

Voluptas dulce venenum.

COuld judges (having honour to be ſtil'd
Gods upon earth) then Devils prove more vil'd:
Could they (who often had condemn'd to die,
Adulterers) commit adulterie?
Could Elders burn in luſt? could old men wander
In flames, like the Serpentine Salamander?
Did they (when crooked, old, and bald, and rivell)
Don youthfull rayments, to allure to evill?
Had the ſeducing Divill no yonger men
In Babylon, to be his factors then?
Vain-glorious fooles to think apparell could,
Intice a Saint, though wrought with Indian gold.
Had they contemn'd the Lawes, and taken leiſure,
To fall from God, to make a god of pleaſure?
Pleaſure what is it, 'tis an Amphisben,
Biting at both ends, it ſoon endeth men.

Plea-

Pleaſure what is it? is it not a trap,
To ruine Anthony *in Fortune's lap?*
To humble Hanibal, *who marched farre,*
Renownedly unbeaten'd by Roman *warre?*
This is a hand of Miſchiefe, that could trim
Proud Olophernes *traitors head from him.*
It could demoliſh skie-aſpiring Troy,
And her bright glory in dark embers lay.
The ſoules of men are oftentimes betraid
By carnall pleaſures to infernall ſhade.
'Tis like a blind worme in our paths, this
A ſtinging Adder of the land of Dis.
'Tis like Meduſa's *treſſes, and if it be*
T' wound in the body of man's living tree,
Man's heart of fleſh convert's (if he have one)
By ſecret vigour, to unloving ſtone.
It ſteeleth o're the maiden-bluſhing ſoule,
Paſt ſence of ſinne, make's royall David *foule.*
(Alas) the Lebanon *of God hath never,*
Such Cedars nouriſht, but this ſtorme could ſhiver.
This is a blaſt could tumble to the ground
World-wondred Samſon *when he liv'd renown'd.*
Could make the wiſeſt mortall King bow down,
With fooliſh congies, to the gods unknown.

Pleaſure's a monſtrous Witch, that can transforme
Proud men into Harpeian birds of harme.
Embrace her in your boſome, you ſhall lie
To houle in darkneſſe of Chimerian myſt.
For this pollutes man's ſoule, which to vndoe
The ſtrongeſt men conſenting thereunto.
Plebeans ſhould beware, and Princes ſhun,
Be vigilant in chooſing ſoundeſt way.
For Magiſtrates, ſuch wiſe examples ſhould
Shining in goodneſſe, as their Crownes of gold.
Kings, that ſo carefull are, ſhall euer ſtand
Confirmed peace, and leaue renowne behind.
Which Pharoh *knew, when he to* Ioſeph's *hands*
Committed rulerſhip of Egyptian *land.*
Wherefore let Chriſtian Kings obſerue the ſame,
And they ſhall gaine an euerlaſting name.

Sect. VI.

The Elders thinke men as living here,
After death (in mind) are nothing,
Of Sin and Satan's [illegible]
Consist [illegible] all their [illegible].

THese Elders, when together on a day
Between themselves, these follow-
ing words did say:
Such words renowned Salomon
foretold,
In counsell speak our Saviour's Judges would.
Mankind is born to live, and die in sin;
Death makes a man as he had never bin:
Let's laugh our time so nothing after death
Comes neither joy, nor pain, our vitall breath

Smoak-like aſcendeth from our noſtrils; all
Our words, like fiery dying ſparks do fall
Unto the ground; our bodies turn to clay,
Our ſpirits vaniſh like the aires of *May*:
Our lives conſume, like empty clouds of heaven,
Which winds beyond the ken of man have dri-
Or like to dewly miſts, that ſoon are done (ven,
Upon the riſing of the Summer's Sun.
Our names and fames (in time) will be forgotten:
Our memory (like dead men's bones) be rotten.
Time haſtens, man decay's, compleats his Urn,
And 'tis decre'd: from death can none return.

Come let us fall unto our wonted games,
Let us be blith, and nouriſh wanton flames,
On ſilver-trenchers, let us frankly eat
The fineſt fat of luſt-provoking meat;
T'will make us young though we be w[illegible]
And let us drink (in burniſht bowles of gold)
The ſparkling ancient ſtrong *Falernian* Wines:
And look about, for youthfull Concubines.
Sad cogitations jolly ſoules oppreſſe:
Let us aſcend our thrones in pleaſantneſſe.
Let Nard, and Ambet on our garments ſmell,
Like *Flora's* Bow'rs, where *Maja's* Nymphs do
dwell.

 Ro-

Roſes will wither (being fully blown)
But while they bud, wee le weare a Roſe-crown.
What *Lyncean* eye diſcern's our lewd delight,
Cover'd with darkneſſe of the cloudy night?
Why ſhould we cenſures feare, or idle ſound
Of humane words, that are invirond round
With marble-wals: the wit of mortals can
Not find our wiles paſt finding out of man.
And Heav'n regardeth not the workes of men;
Come let us boldly feaſt, and frollick then:
Let vs not care though heav'ns bright eie eſpies,
For danger comes not from ſtretched skies.
That men to heav'n aſcend, is but a fable:
Heav'n for mankind is not inhabitable.
Faire women be our heaven, ſome treaſures
Our happineſſe: ſome torch of our pleaſures,
In ev'ery place, whereby the world may mind us
In future time, now let us leave behind us.
To ſwell our borders, let us never ſpare
To injure Orphans: never let us care
To eſtimate men's white ſenil'd haires,
The open Index of their doting yeares.
But to our pleaſure, let us bend *Suſanne*,
Whom fame reporteth chaſter then *Diana*.

Fame is miſtaken, ſhe is fairer fame.
Shall we but gaze on this admired frame
To pine with *Tantalus*? let's mount and teare
Her glory down, and ſtain her ſilver ſpheare.
If *Suſan* be a Comet in the aire,
She doth portend Elders ſhall ſoon enjoy her.
Dedalian plumes, let us aſcend upon:
And ſhuffle *Phœbus* from his burning throne.
But if with wax wings we our mounty make,
Doubtleſſe we tumble in *Icarian* lake
Of common ſhame, and folly bars our bliſſe.
Remember we our novell eaſe in this:
We have imparadis'd our beſt affection
Within the *Eden* of her beſt complexion.
Let us be prudent ſtill; and we ſhall find
A mooding time, to new informe her mind.
What if *Suſanna* be ſo ſeeming chaſt,
So carefull to conſerve fond honours blaſt,
That ſhe about the town will never rome:
But in her Palace live immur'd at home?
What if ſhe walke but in her gardens, we
Have leave to walke in them aſwell as ſhe.
What if a ſeeming Angell, we ſhall prove
Her woman, by obtaining of her love.

Bold-

Boldneſſe beſeemeth lovers beſt, and fortune
[illegible]
Then let us watch her Gardens, 'tis a common
Cuſtome obſerv'd among the *Hebrew* women,
To bath her Iv'ry limbs, if we out-find
Her bathing there, there ſhe diſcerns our mind.
Though Iudges, we'l turn Sentinels for love:
This noble paſſion oft transformed *Iove*.
In her white Conſcience-book, we'll regiſter
Our warme affections: we deſerve not her
If we delay this houre let us begin:
Demurres in love, are more the mortall ſin.
Doubtleſſe (*Diana*-like) ſhe laves her limbes,
In yonder Fountain: on whoſe flowry brims,
May we ſurprize her, and poſſeſſe our pleaſure,
In rifling up dame *Venus* hidden treaſure.
If in our aidance, Heav'n Gods will not bow;
Help us, you *Acharontian* gods below.
We can beguile, if holpen but by you,
Daughters of *Iacob*, and of *Iudah* too.

Medit. VI.

Heu vivunt homines, tanquam mors nulla ſequatur.

BElial, *and all his babes are buſie ſtill*
In darkſome earth, to do their pranks of ill:
And what the Dev'll dare ſcant preſume to doe,
That ev'll he tempts ungodly men unto.
The glorious Angels dare not pawſing ſtand;
But what God will's performe it out of hand:
The whirling ſpheares, with armies of the heaven,
Obſerve the ſtatutes God to them hath given.
The Skie, the Earth, the Ocean, ev'ry thing;
Nay fiends themſelves, obey th'eternall King.
Dumbe creatures of this world fulfill the word,
And will of man, their domineering Lord:
The brutiſh cattell do what them behove;
But ſinfull men moſt diſobedient prove:

They

They (worſe then all things elſe) diſdain to follow
The Lord of all things, all his Lawes unhallow,
And (but for nothing in an angry mood)
They ſometimes ſwim in ſtreames of Abel's *blood:*
And for baſe lucre, germane brothers ſlay;
The Devils have more feare, and faith than they.
Some of them make a god of gold, and ſome
(With giddy cups of Atheiſme overcome)
Beleeve blind Fortune wrought this goodly frame
That all contains, and governeth the ſame.
Another kind remayn befool'd in evils,
Suppoſing neither Deity nor Devils,
Counting Religion, and the holy Law,
But wiles to keep the wilfull world in awe.
Some others deeme death naturally came
To ev'ry thing, beneath the Cynthian *flame;*
Yet living ſo (as they ſhould never drink
The cup of death, nor ſleep on Lethe-brink,
They fearleſſe ſin, untill by death th' are ſent
Unto infernall vales, where Dathan *went,*
With his companions, there's no wrath to come,
(As they beleeve) ſoule's bliſſe, nor day of doome;
But ev'ry nullifidian, which denies
The reſurrection, from the dead ſhall riſe

And

And ſtraight) heare th' Archangels trumpet ſound,
To blow at once ſeſſions all the world to ſummon,
Platonian wiſemen (when the world is done)
Shall come in judgment of the Virgins Sonne:
At which great day, the round enflaming earth,
The boyling Sea, and burning hell beneath,
Shall vomit up their dead, whoſe ſpirits ſhall
In quickned corps, be re-inveſted all.
All Nations ſhall at heav'ns throne appeare,
To yeeld account how they have lived here.
The King of glories (at whoſe dexter-hand,
Thouſands of thouſands Saints and Angels ſtand)
Shall bend the ſhining heavens downe, and come,
To render to the live, and dead men doome.
Then righteous ſoules ſhall evermore be bleſt
With Eulogies in everlaſting reſt.
May I beleeve (while I have life and breath,)
That our dead bodies are but ſleep in death,
Vntill that glorious day, that after them
God's Paradiſe, juſt ones obtain agen.
For, for the righteous, Sions Lambe was kill'd,
Yer Gods foundations of the world did build:
But woe to them, and many woes remayn,
That are miſwandred in the wayes of Cain.

That

That by deceitfulneſſe of Balam's *hire,*
[illegible]
That in gainſayings of rebellious Core,
Are falne down, and loſt for evermore:
For they are ſtones in hoſpitable feaſts,
Abominable, more than any beaſts.
Roaring like waves, which Satan puts in motion,
To foame out ſhame on ſin's blood-colour'd Ocean.
And like to erring Stars bereav'd of light,
Reſerv'd in darkneſſe, for the darkeſt night.

Sect. VII.

Argument.

Suſanna bathes her in a Spring
Of her Gardens, where birds ſing:
Neere which, enamour'd Elders were
Enambuſht; they ſurpriſe her there.

VPon a day *Suſanna* walkt alone,
(Save two yong damſels her atten-
ding on)
Into her gardens ſhady woods, and
bowers,
T'enioy the bliſſe of vacant ev'ning houres,
To heare the Quiriſters of Nature ſing
Their dulcet-tunes unto the dancing ſpring,
To heare the ſhrill ſweet *Philomel* of May,
Warble forth ſweet notes on a thorny ſpray:
Which birds (ſhe liſtening to them) ran on ſtill
In various quav'rings of unmated skill,

Chaunt

Chanting their ſilver-ditties more and more,
And ſweetlier ſang, than they had ſang before:
Tuning through their winde-inſtrumentall throats,
Quaint diapaſons of well ſounding notes.
Which Muſicke (repercuſt by rocks, and rils)
Sported nymph-Eccho in the boſchy hils.
In her peramble, loe the bloſſom'd trees,
With hony-dews, imploy the humming bees,
And painted trouts in cleareſt fiſh-ponds play
Above the water, in a ſhining day.
There ſofter aires (perfum'd by many flowers,
Which flouriſhed through May as mid-night flowres)
Sweetned the bowers of her ſweet mediation,
Pleaſing her ſoule in heavenly contemplation:
Where luſtfull Elders cunningly lay hidden,
To theeve away the virgin fruit forbidden.
Now when ſhe had perambulated round,
(As ſhe accuſtom'd) her ſmall *Eden*-ground,
She (moſt unhappily) came down to coole
Her curious body in a chryſtall poole;
(The ſultry time inviting to the ſame)
Leſt pureſt bloud within her veines inflame.

She

She little weening what bold ſerpents lay
Lurking to venter on ſo good a pray)
Sent both her maidens, that untir'd her in
To fetch ſweet waſhbals for her ſilken skinne.
Who brought the ſame, returning in, they barr'd
Her garden doores, as ſhe had given word.
And then in veils, with linnen-ſyndons dight,
(Whoſe perfect hew out-ſhone the milken
white)
Gently ſhe waded from the fountaine brimmes
Where water nymphs embrac'd her Iv'ry limbs.
The day was cleere, and radiant *Titans* eyn
Did ſcantly through o'reſhading arbors ſhine.
No eye ſhe deem'd, but heav'ns immortall one,
Diſcern'd her in that ſecret fount alone.
She upright ſtanding when falſe Elders ey'd
her,
Like faire *Diana*, when *Actæon* ſpi'd her.
Who wont (while bathing in the ſilver ſpring)
This ſequent Pſalme moſt frequently to ſing.

When

PSAL. 137.

Pſalmus centes optimus.

WHen by the flouds of Babylon
We ſate us downe, did flow
Flouds from our eyes, [illegible]
Our mother Sion's [illegible]
As for our Harps we hanged them
On willowes to [illegible]
Which crowned Perah's winding ſtreames
In midſt of Shinar plaine.

Then our Captivors mockt our mone
Thus taunting with their tongues:
Come tune your Harps, and ſing us ſome
Of Sions holy ſongs.
Lord, how can we our ſongs commend
To our great God, and King!
Can we be glad? within a land
Of ſtrangers, can we ſing?

Hieruſalem if [illegible] let
[illegible]
Then let my dexter hand forget
My warbling Harpe to guide.
And if I thee remember not,
Cleave to my mouth (O tongue)
Hieruſalem if I preferre
Not thee within my ſongs.

Forget not Edom's [illegible] (O Lord)
When thou did'ſt Sion [illegible]
How they againſt thy [illegible]
Down, down with't to the [illegible]
(O daughter Babel) [illegible]
Quite overturned thus:
He ſhall be bleſt, rewardeth thee,
As thou haſt ſerved us.
They ſhall be bleſſed, that ſhall take
The children of thy ſonnes:
And for thy fornications ſakes
Daſh them againſt the ſtones.

Before ſhe was in middle of her ſong,
Luſt-boldned elders through the thickets flung,
And rudely a blacke Pſalme began to ſing,
Unto moleſted *Suſan* in the Spring.
To her, aſham'd they, unconfounded, plead,
Whoſe luſtfull language, nothing ſtands inſtead:
For where Heav'n winnes; that fortreſſe of re-
nown
Is too much ſtrong, for fiends to batter down.

Mappa VII.

Ætas aurea prima.

IT was a golden age, yet ſin began
Strange fires to kindle in the ſoule of man:
For man (an Angel's fellow then) could ſing
Heav'n-tuned lauds to heav'ns eternall King,
Could then converſe with God, could pſalmodize his praiſe
Commingling ſweet ſongs with Archangel's layes.
Like Truth did man go naked then, and bleſſe
The God of truth without abaſhfulneſſe.

He had no charmes, like Sirens, to entiſe
The gentler Virgins of the world to vice.
His body did a heav'n-born ſoule enſhrine,
And (like the ſame) was deathleſſe and divine.
All humane thoughts were perfect: Belial *then*
Had not a ſonne among the ſonnes of men.
Then faireſt women (naked though they went)
Did never feare inhumane raviſhment:
For their illuſtrious ever-during beauty
Inchanted not men to forget their duty.
Sorrowes and ſhames (which ſince have overflown
The earth) in earth were utterly unknown.
Enormous crimes dwell'd with infernall Devils,
And man's ſweet heart was undiſtain'd with evils;
A manſion 'twas, where Vertues did remayne.
'Twas then a throne, where Helion *did raigne:*
But, ſinfull, now become a noyſome ſtie
Of all pollution, where Fiend-legions lie.
And (ſince this worſer Iron-age is come)
Vertues retire unto celeſtiall home
That Vertue, Chaſtity (which God regard's
To crowne ſome heav'n, with endleſſe rewards)
By painted Vice, is injur'd every hower:
Almoſt is loſt her mayden-bluſhing flower.

Vice

Vice counterfeit's her colours, ſhe proclaimes
Th [illegible]
B [illegible]
Ever to dwell in inſubſtantiall wind.
Fair Chaſtity, *which vice cannot infring,*
Nor the great Engineere of Hell unbring:
O Favourite of th' Eternall, where art thou?
What happy place doth entertain thee now?
Didſt thou relinquiſh this vain World below,
When other Goddeſſes of old did ſo?
Abandoning the earth of bliſſe bereaven,
To wander in the milky way of heaven?
Or ſtaidſt behind alone, to raigne and reſt
In Princely throne of faire Suſanna's *breſt?*
Thou art but ſeldome ſeen on earth [illegible]
Shall almoſt ſooner find a ſable Sw [illegible]
Where may the Daphnes *of the W* [illegible]
Themſelves in ſafety from aſſault [illegible]
Sith Sinne (that wandring knight) d [illegible]
Through earthly kingdomes Heav [illegible]

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The gentler Virgins of the world to wiſe
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Shall almoſt ſooner find a ſable S[illegible]
Where may the Daphnes *of the W*[illegible]
Themſelves in ſafety from aſſaulti[illegible]
Sith Sinne (that wandring Jew) d[illegible]
Through earthly kingdoms: Heav[illegible]

Sect.

Sect. VIII.

Argument

The Elders ſue to chaſt Suſan,
Who doth their obſcene ſuit diſdain,
Threatning her, they offer rage,
Which (ſhe by calling loud) doth ſcape.

TO holy thoughted *Suſan* in the Spring,
Theſe Goatiſh Elders thus began to ſing;
Suſanna faireſt of all bleſſed creatures,
Suſanna, quinteſſence of bleſſed features,
With whom the faire dames of the world compar'd,
Would *Morians* ſeeme, unworthy man's regard,
World's

World's living wonder, rare *Suſanna*, know,
We unto thee, are humble Suppliants now,
In ſuch a ſuit, as once ſupernall Jove
Motion'd unto his metamorphos'd Love.
Uncloud the Sun-beams of thy Beautie's ſhine:
Let no miſſeemly frowne, nor teares of brine
Unglorifie that happy forme of thine:
Grant us thy love, becalme thy countenance:
In *Lethe*-ſtreames, drench the remembrance
Of nuptiall vowes, let folly not foreſtall
Thy ſoule of bleſſings: take the golden ball
Of lovely *Venus*, whiles youth's flower laſts,
Gather the ſame, before the flower blaſts,
By us old blades, whoſe mettle backs are ſteele:
The approbation thou, anon, ſhalt feele.
We are no Scouts thy jealous Husband ſends
To tempt, and tell; by heav'n we are thy friends,
And German-kinſmen of the Royall line
Of *Iudah*-Kings, as thou mayſt well divine:
Our complements muſt not be tedious,
This many a day, have long'd to lie with thee;
We are love-martyrs, and to duſt ſhall turne,
Unleſſe thou quench the fires wherein wee
burne.

 The

The Planet now, which bringeth love's de-
light,
Comes in conjunction with the Queen of night.
Heav'n on the action ſmiles, thy doores are faſt:
Come, in thy Paradiſe of joy repaſt
Our wanton deſires; let us fall quickly to it,
Leſt Gods themſelves transforme themſelves,
and do it.
Suſanna be not coyous; we do know,
Women, who take good turns, will anſwere no.
Why ſeemeſt thou compos'd of ſnowy ſtone?
Turn like the Image to *Pigmalion*;
Be not flint-hearted; from this fountain come,
Have pity on us, and be pleaſureſome!
Haſt thou not heard of *Jacob's* princely ſonne,
Thy grand forefather's lovely actions, done
In holy Regions to a dainty dame,
For pawned ſignet? it ſavours not of ſhame;
Were to thy husband ſuch occaſion lent,
He would perſue the ſelf-ſame merriment,
As he hath often done, in wiſdome then
Reciprocally come forth, and pleaſure men:
That we (thy ſervants) wilt thou but infold
Us in thy armes! may give thee bags of gold.

Which unto thee, we (conſecrating) prove
Like men of *Lemnos* to the Queen of Love.
Scorn not affection: love, diſdained, will
In little time, convert to mortall ill.
Th'amazed Lady oftentimes, afraid,
Div'd under ſtream, not harkning what they ſaid!
When ſhe up-heav'd her beauty, ten times more
They gan to woo, and threaten then before:
Like *David*, ſhe deſired Dove-like wings;
Or (to deterre them from her holy ſprings)
Such ſounds, as frighted ſonnes of *Aram* from
Beſieg'd *Samaria*, in their eares might come.
Within her Saintly countenance, there ſtood
Abundance of abaſht Vermilion blood;
But when ſhe frown'd upon theſe evill dooers,
And thus admoniſht her old wanton wooers.

Her deniall.

You that are more laſcivious far, then either
Sea-Sargons, or the Land-goats, when together,
Know, that mine Honour (not receiu'd in vain)
Abhorr's the tincture of foule whoredomes ſtain?

Were you both young as *David*, when he kill'd
The monſtrous Giant in *Philiſtian* field,
More beautifull then *Abſalon*; and could
To be, unchaſt, you give me ſeas of gold;
I would contemne you both, and rather fall
Into your wrath then to infernall thrall.
Men ſhall not ſtain for gold, nor orient ſtone
The faire white robe Heav'n gave my ſoule to
d'on.
Iudges go doom your ſelves; maſters of Lawes,
Who learn'd you plead in ſuch a crimefull cauſe?
Go mourn in ſackcloth for your ſins for ſhame;
But if ſuch madnes you diſdaine to ta'ne;
Depart from hence: ſeek *Babylonian* Whores,
Who, ſigne-poſt like, ſtand painted at the dores.
In their white boſomes, they will you enfold,
And welcome bid for bags of yellow gold.
By courting me, you gain your wils, as ſoon
As *Syrian* Wolves, by barking at the Moon.
You flie, me ſeem's, with idle Bees of *Inde*,
Againſt rough weather, and the ſtormy wind,
Fierce *Euphrates*, quoth ſhe, to yonder moun-
tains (tains;
Shall backwards run, and hide him in his foun-
Lea-

Leaving the deep pools of his channell dry:
Swart leathern Swains ſhall plough-turmoile the
Sodom's dead lake revive, and entertain (ſky;
Leviathan, and *Neptune's* hungry train:
Fiſhes ſhall flouds forſake, and foules of heaven
Be deckt with ſcales, and in the Ocean driven:
Babell ſhall know no heat, nor *Pontus* cold,
Fire and water ſhall one dwelling hold:
The brighteſt flame of Heaven ſhine by night,
And horned *Cynthia* give diurnall light.
Before I change my ſetled conſtant mind,
To damne my ſelfe, that you may count me kind.
Depart, and ſay you have a woman known;
Preſerv'd your honour, ſaving of her own.

Their Reply.

Proud ſcornfull dame, what faire means cannot
doe,
Be certain, foule means ſhall compell thee to.
Our wronged Honours ſuddenly ſhall rain
A ſtorm of vengeance on thee for diſdain.

Repent, proud woman, we ſhall make thee glad
To lie with us: or we will make thee mad.
Ten thouſand times thy betters have agreed,
To pleaſure us ten thouſand times at need,
Nor need they to repent it: ſuch behavours
Obtein'd them ours; and all their husband's favours,
If thou refuſe, falſe witnes we will beare
To ſtain thy reputation, we will ſweare
To end thy life, we found a yong man here,
With thee, in *Venus* action, we will ſay,
Therefore thy Maidens thou did'ſt ſend away;
So we'll take vengeance, dooming thee to death.
And, after, when thou wanteſt vitall breath,
Have thy ſuppoſed treſpaſſe ſung in rimes,
By errant Scundrils in ſucceeding times.
Drunkards, and Mimicall Pantomini,
Shall make paſtime to act thine infamy:
Pointing the horns at *Ioachim*: and cleep
Thy children baſtards, he's conſtrain'd to keep.
As bug-words children, thy misbranded name,
Shall frighten ſtrumpets from the acts of ſhame.
Wherefore for honour of thy name, agree
To condiſcend that we may humble thee.

Con-

Concluding ſo, they offred rape; and fear'd her,
That ſhe cry'd out, and all her ſervants heard her.
But, as ſhe call'd pure rivolets of teares, (peare's
Stream'd from her eyes; which in the ſpring ap-
peares
Cleerer then morning-dew; and did divide
Themſelves in droplings ſwimming tow'rds the
ſide.
Which holy Well, where Saintly *Suſan* wept,
This ſtrange memoriall of her teares hath kept;
That ever-ſince, her fluid waters ſhine
Brighter then ſilver, brackt with ſilver-brine:
Which, waxing colder, do for cures, excell
Saint *Winifrid's* waters in the *Cambrian* Well.

MEDIT. VIII.

De Dæmone dira libido.

THe Devill wants no Orators in time;
Of old, he could make Serpents plead for him
In wily arguments: all kind of evill
Comes from, and is re'gilded by the Devill.

There

But theſe (aſſiſted by the fiends of Hell,
Where all Serpentine monſtrous legions dwell)
Can never change the Saints firme reſolution;
Though they procure them bodily confuſion.
Pleaſures, nor pains, which wicked mortals plod,
Prevaile not to pull righteous ſoules from God.
Gemonian *ſtaires,* Phalarian *Buls, nor all*
Torments, that flow from cruell Tyrants gall,
Tarpejan *Mountains, Altars of* Buſire,
Nor furnaces of Babylonian *fire,*
Rewards, nor tortures have not powre to cauſe
The Saints on Earth, t'abandon heav'nly lawes
Camelions change their colour, Guile her game
But in both fortunes, Vertue is the ſame.
Nor hath a Planet's influence pow'r to make
Reſolved ſoules their chaſtity forſake.
The ſubceleſtiall armour Saints do weare,
Is reſolution; ſoul-diſtracting feare
Never can pierce it; it defend's the heart,
Better then Coats of maile, and can retort
More keen, and fiercer flying ſhafts then thoſe,
That (ſinging) come from ful-bent Ruſſian *bows.*
Thoſe valiant ones, that weare it, can be bold
When others tremble, unappal'd, behold

The

There's Love a vertue of unvalued price,
And Luſt (miſnamed love) a bruitiſh vice.
And this infernall thing wants neither tongues,
Nor tunes, to warble forth inchanting ſongs.
Luſt is a ſubtile Siren, *ever training*
Soules to deſtruction, by her ſecret faining:
She is the prince of darkneſſe eldeſt daughter,
Wanting no craft: her cunning Sire hath taught her
Profound diſſimulation: ſhe hath skill
To ſpeak all Languages, when-ere ſhe will:
Wandring this earthen world, all carnall men
To her doe homage; they her ſervants been.
This ſtrumpet (clad in Peacock-plumes) doth ride
Both day and night, in painted carres of pride:
Her handmaid Lying Pander's, and ſuborn's
Lovers enough, to ſerve her luſtfull turns.
Guilt, Sorrow, Shame, Horrour attend her ſtill:
But ſhe can maske them, and go where ſhe will.
Bulwarks of braſſe, condenſed walls of ſtone,
Cannot debarre her: ſhe can walk alone
Vnſeen, in private Gardens ev'ry day:
Within the darkneſſe, find-out Venus *way.*
And where her power cannot throughly peſter,
She planteth Envie her Gorgonian ſiſter;

Bu

The ſterneſt looks of Death, can ſmile upon
Cocytus *waves, and burning* Phlegiton.
Though foule Erinnis *in the world do's raign,*
They (Titan-*like*) *do conſtant ſtill remayn.*
Th'ungodly World can vomit up no gall
On them, but they can (dauntleſſe) ſcorn it all.
(Lord) grant us reſolution ſtill, to truſt
In thy defence, from undermining luſt.
Support us by thy pow'r; and then we ſhall
Like Sion-*mountayns ſtand, and never fall.*

Sect. IX.

ARGUMENT.

Chaſt Suſanna *to her Lord*
Falſly accus'd, and ſent to ward:
Tongues of taunting people ſtirre,
All her friends lament for her.

SVſanna call's, the Elders loudly roare,
To drown her cryings, o'pe her Garden dore,
Returning, with a recurring pace,
As if ſome Rebell they had held in chace.
So greedy Huntſmen, on the Pontick downes,
With whoopings, cheer their game purſuing hounds,
Their voices they uplifted to the skie,
With hubbubs, raiſing wofull hue or crie.
Her clamour-hearing ſervants running came,
To tender aydance to their tender Dame,

 Com- And

And as, in poſt, through po ſtern dores they run,
Th'abominable Elders both begun,
(Purboild in breathleſſe ſweatings) to amort
Her men, and Maydens with obſcene report.
Untill that time, did never cloudy ſhame
Obnubilate the Glory of her Name.
Her monefull Virgins dutifully run,
To comfort her: her veſtments they put on:
The clothed Lady comes before the Lords
Whom Elders prepoſſeſt with lying words:
Which made their eares to tingle, and their haire
Aſcend, as if ſome *Stygian* fiends were there.
But *Suſan*, better meditating on't,
Bedri'd her eye-lids, cleer'd her mournfull front,
„ As doth the *Delian* Princeſſe, when her Grace
„ In *Thetis* wavy ſtreames hath waſht her face:
And, gaining ſtrength, did preſently begin
To cleer her ſelfe, from that ſuggeſted ſinne:
Before her husband ſhe the guilt did rem
From her, imputing haynous crime on them:
Which they, denying, call'd her impious dame,
Her greived Lord beleeved not the ſame:
Wherefore the Elders doe confine his Spouſe,
(That night) cloſe pris'ner to her father's houſe:

Com-

Commanding upon pain of fines, that none
Should ſpeak with her, til morning *Phœbus* ſhone,
Where ſhe, good heart, lie's pickled up in teares,
While to her parents ſhe her conſcience cleeres.
The vulgar people theſe aſperſions caſt,
Suſanna is more beautifull, then chaſt,
And as *Diana* kiſt with loving skill
Shepheard *Endimion* upon *Latmos* hill:
Suſanna ſo in wanton-bowers did ſpend
Her houres, in dalliance with a nimble friend.
Theſe torrents of unjuſt defame, and wrongs
Of derogating vulgar-taunting tongues,
Like ſwelling floods, that to the Ocean roule,
Adde freſher troubles to her vexed ſoule.
Some men of *Babylon* begin to ſcorn
Lord *Ioachim*, pointing at him the horn:
But his true friends cõjoyn'd with him in prayer,
Knowing *Suſanna* chaſt, as ſhe is faire.
They in compaſſion of this Innocent,
A ſilver-ſea in briniſh ſhowers ſpent:
Till ſable night had with her *Ebon*-robe,
Darkned the ſurface of this earthen Globe:
And drowſie *Morpheus*, with his leaden key,
Had lockt the doores of many a mortall eye.

Night, being waxen old, and drunk with teares,
No golden ſtar was ſeen to guild the Spheares,
Titan to their *Antipodites* being gone,
To luminate another Horizon.
Now did theſe Elders hold a parolment,
To practiſe miſcheefe 'gainſt this innocent:
Where they determin'd, when the morning came,
They would condemne this good diſtreſſed dame:
So they departed bed-wards; guilty feares
Ringing like larums, in their frightned eares,
In them, the terrours of th' infernall worme,
Ten thouſand kinds of living deaths did forme:
Diſſembling Satan tempting them, 'till day;
To have them take *Suſannas* life away:
Which they reſolv'd, yet did their boſomes quake,
Fearing of men, whom they afraid ſhould make;

Ludit in humanis divina potentia rebus.

WHat ſhall I laugh, that Fortune like a ball,
Bandies the Globe of this inconſtant All:
Shall loud Abderian *laughter fill my tongue,*
Or ſhall I ſing Epheſian *mourning ſong,*
Becauſe the world's a miſ-concordant jarre,
Like fained Perſeus *wedding bringing warre.*
Nothing ſubſiſts beneath the Cynthian *flame,*
But ſomewhat liue, to terrifie the ſame:
The Emperour and Peaſant haue their foes
Aswell as friends, world's Epidemick woes.
And caſuall joyes diminiſh; great men know
Few reall friends, from friends in fained ſhew.
Too day unconſtant worldlings will diſpraiſe
Whom they to morrow, to the Heavens raiſe;
And, preſently, their judgements will condemne
The perſons (whilome) in eſteeme of them.

'Tis neceſſary, that offences come:
But woe and many woes to them by whom
Twere better they (with milſtones heavy tied
About their necks) had in the Ocean died.
'Tis neceſſary, that offences come,
To make us mindfull of ſupernall home;
Should be continuall Summer, all things faire,
And plentifull, few ſoules for heav'n would care.
Should Fortune cheere us with ſtill-ſmiling eye,
We ſhould condoat on this vaine world, and die.
Therefore all things beneath-expanſed Heaven,
God hath to change, and revolution given.
The Sun (attain'd to his Meridian throne)
Declines again, till he from thence be gone.
The gentle calmes bring rougher ſtormes, and all
Hot gleames of Titan *cauſe cold ſhowers to fall.*
Mild Zeph'ry *Summer part's; in Summers roome,*
Chill Winter with Æolian *rufflers come.*
Age follow's youth, death life, night followes day:
So vaniſheth world's glory clean away.
Calamity, and comfort comes, and goes,
From man to man, like Neptune's *ebbe and flowes.*
Now caroll we like Nightingales of May,
Anon like Pellicans, we pine away.

 In

In humane things, a powr divine doth play:
This changefull world attends her changing day.
We proſtrate lie on dunghils, and anon,
Aſcend in triumph, upon Honour's throne.
Earth-joyes are falſe, they bid us ſoon adue,
Her during-ſorrowes are moſt certain true.
Our wiſe forefathers doted not on this
Deceitfull round, where Satan's kingdome is;
Though living in the golden age of joy,
Hundreds of yeeres, they counted earth a toy;
But in theſe Iron-generations, ſome
Prize it, on whom world's worſer ends are come.
My ſoule contemnes this world, which [illegible] *flowes*
Me, like a Sea, with tydes of briny woes.
Where griefe's Vorago's upon either [illegible]
Worſer then Scylla, *with* Charybdis [illegible]
Lord, daigne we may by trouble-ſtormes [illegible]
Hence, to our ſoule-contenting reſt in heaven;
Sith we to Eden, *muſt through* Bochim *goe,*
Thy will be done (deere God) that wil's it ſo:
For one ſweet day within the Courts of Heaven,
Will recompence all torts on earth receiven.

Sect.

Sect. X.

ARGUMENT.

Suſan *(arraign'd the Bench before)*
Falſly accus'd to be a whore;
Judgment againſt her raſhly given,
She prayes unto the Judge of Heaven.

WHen day had, with his early dawning light,
Earth unincloſ'd, from the cloudy night;
And riſing *Titan* gloriouſly had ſhon
Upon the golden Towrs of *Babylon*,
Firing the pine-trees on the Eaſtern Mountains,
Dancing a while on warme *Eoan* Fountains;
Theſe ſcarlet-judges, with their purple-brothers,
With ſwarmes of *Babylonians*, *Jewes*, and others,
Aſſemble in Lord *Joachim's* great Hall,
Where to the Bar *Suſanna* they do call.

Who

Who thither comes, and on her train attends
A w[illegible] friends.
O ruthleſſe Tyrants in that place to wrong
That places Owner: whoſe mild kindneſſe long
There ſuffred them to make a Senat-roome,
O Devilliſh, to pronounce a murdrous doome,
A ſentence there, to rifle her of Fame,
And in the Scroll of death deſcribe her name,
Which in life's golden roll, Angels, on high,
Fore-regiſtred above the ſhining skie.
Hence gentle eyes, your teares again will drown
Her ſtory, tears already overflown.
The veile, which modeſt *Hebrew*-women weare
They gave command ſhould be ta'ne from her
Forgetting all humanity and duty, (there.
To glut their wicked eyes upon her beauty:
The ſight whereof tranſpierced ſoules ſo deep,
All her ſpectators could not chooſe but weep!
The moſt obdurate Hinds in all that Nation,
Shed plenteous teares in this collachrimation.
Such ſighes, and grones came from her kindred
As once were heard in *Hadadrimmon*-vale, (paſt,
When as (the heav'nwards looking) Elders laid
Their curſed hands upon her head, and ſaid.

Her accuſation and condemnation.

AS we two were in *Ioachim's* garden-places,
One to another putting doubtfull caſes:
Suſanna with two Damſels, yeſterday,
Came there to walk, ſending her Maids away.
Who ſhut her Garden-dores, and inwards went:
Then came a young man from enambuſhment
Unto *Suſanna*; we beheld them in
The Goatiſh action of Venerian ſinne:
Which thing perceiving, gently we drew neere,
If poſſibly to apprehend him there:
But the young Ruffian (ſpying us) forſook
His Paramour, and to his heels betook
Him ſuddenly: whom we perſu'd amain,
With loudeſt hubbubs, that he might be tane.
For he was luſty, nimbler far then we,
And from us through the upper doore went he.
So he eſcap'd; this apprehended woman
Deni'd the Fact, affirming there was no man;

And

And, urg'd by us, diſdained to confeſſe
The runnaway's Name; unto which wickedneſs
She multiplieth more, ſaying to wit,
We two with her Adult'ry would commit.
Thus ſcandall bringing on us; but (my Lords)
As there's a powre divine diſcerning words,
And deeds of Mortals, we prolate no lies;
T'is true, ſo doom us he that fram'd the skies.
Hereat the over-credent bench, and all
Aſſembled Senators in the ſabled hall,
(With teares in their impartiall eyes that came)
Paſt diſmall doom on this unguilty dame.
Suſanna heare's which ſentence of her doome;
Yet no cold faintneſſe in her heart doth come,
Till when her friends (like Conduits) ſtanding by
Water'd their garments, that no thread was dry,
Then *Suſan* moſt abundantly did ſteep
Her ſelfe in teares, and Mirrha-like did weep,
Her teare-beſprinkled countenance did ſhew,
Like Damask-roſes deckt with morning-dew.
Her faith was firme in heaven; thus ſhe praid,
That ſcant might ſpeak to mortall men, and ſaid,
Eternall Judge, Diſcerner of all things,
That ſhelter under gloomy darkneſſe wings,

Who

Who rightly dooming, from ſupernall throne,
The dwellers of this world doſt look upon:
Who, yer they come to paſſe, doſt truly know
All thoughts, and actions, that are done below,
Know'ſt thy wrong'd handmaid's innocence, an
Theſe ſinfull Elders ſeek mine overthrow, (how
Without my fault, how, wanting heav'nly grace
They forge untrue tales on the judgment-place.
(Lord) that defended'ſt me repoſing truſt
In thy protection, from undoing luſt,
To me be gracious, from thine holy hill:
Protect me, with paternall kindneſſe ſtill,
From malice and confuſion; ſo may I
Survive my foes thy name to magnifie.

MEDIT. X.

An terras Aſtræa reliquit?

IS faire Suſanna ſo condemn'd? will none
Parple in her defence in Babylon?

Muſ

Muſt ſhe expire according to her doome?
Return (grim Death) into the ſilent tombe,
Or charnel-houſe: unto thy duſty dwelling,
Reduce poore chained bondmen, ever yelling
In recent pains, whoſe bones fell Tyrants grinde:
Fetch them away, that are with famine pinde,
Take ſickly people to thee, which endure
Torments, that Æſculapius *cannot cure:*
But (meager death) if thou wilt feed thy fill
On brawny hearts, a ſlender while be ſtill:
(Death) ſpare the innocent: and let thy frowne
(Divine Aſtræa*) hurle delinquents downe.*
But what! is ſin-confounding Iuſtice gone
From Earth, and ſeated in Syderian throne,
Among the number of imagin'd ſignes!
Or is ſhe blinded in terrene deſignes?
Where is becomming Mercie that ſhould reſt,
Aſwell as judgement, in the Iudges breſt?
Is Mercie (counted but a fooliſh pittie)
For ever baniſht from the ſinfull Citie?
Where are the Wiſemen telling things to come,
And by-paſt ſecrets) to reuerſe a doome?
If they could gueſſe by countenance-gueſſing skill,)
And artfull rules, ſhe was unguilty ſtill.

But wiſdome never dwelt on Shinar-*plains,*
Where nothing but unrighteouſneſſe remayns.)
How long (almighty Lord) ſhall Iudah *dwell*
In Babylon, *the ſonnes of* Iſrael
(Heires of thy promis'd Canaan) *be a ſcorn*
To Katife-Nations? ſhall thine eldeſt born,
Thy ſole-begotten, thy moſt ardent lover,
Abandon'd be for ever? bounde over
Into the hands of Infidels? how long
Shall they complain, yet thou avenge their wrong?
How long ſhall Foxes of the Deſerts prove,
To ſpill the ſpirit of thy Turtle-dove,
How long ſhall wicked men, like Palme-trees flouriſh?
Shall them the land with fatneſſe ever nouriſh?
Shall wronged Hebrewes *pine away, and die*
(From Ægypt quit) by Babel's *tyranny.*
Are thy ſweet mercie's golden Fountains poore?
Or faileth (Lord) thy promiſe evermore?
Haſt thou forgotten to be gracious? hath
Thy wonted favour loſt it ſelfe in wrath?
Harken'ſt thou not unto the fervent prayers
Of injur'd pris'ners? pittieſt not their teares?
How long ſhall Babylonian *tyrants ſay,*
The Lord regard's not what his ſervants pray.

Shall

Shall in the tombe thy faithfulneſſe be known,
Thy loving kindneſſe in deſtruction ſhown?
Shall ſinners triumph, Saints by ſinner's doome
Againſt thy promiſe, to confuſion come?
Shall ſooner hils and bulky Mountains fly,
Like Atomies, about the ſhining sky.
Sooner the Earth and Heaven melt away,
Then ſhall one title of thy words decay.
I know petitions of the faithfull break
The doores of Heaven, and in thy preſence ſpeake.
I know thy mercies, and thy judgments will
Be ever certain (as they have been ſtill,)
And wicked men, before they die, ſhall know,
Thou, from on high, governſt the World below.

Sect. XI.

ARGUMENT.

By leave, Suſanna ſpeaks to both
Her enemies, and after doth
In open Court, traverſe th' offence:
She glories in her innocence.

GOd heard thoſe holy pray'rs *Suſanna* praide;
And (at the Barre) ſhee to her Iudges ſaid.
O you miſtaken Lords, grant *Suſan* leave,
To anſwere them, your judgments who deceive.
Though ſilence in a woman, vertue be:
'T would, at this time, confirme a crime in me;
Now let a woman ſpeak, ſith innocent,
From what theſe men of emnitie invent.

She

She (licenc'd) ſpeaks; the Senat lend their eares:
The guilty twain ſhed crafty union-teares,
With ſmilings inter-mingled oftentimes;
While thus *Suſanna* cleer's her ſelf from crimes.
You my allurers yerſt, with oily words,
Whoſe tongues convulnerate like *Druſian* ſwords,
Your conſcience knowes, & heaven at that time,
No young man in my Gardens acted crime;
But you, whoſe boſomes are infectious roomes
Of noyſome Feinds, whoſe throats opprobrious tombes,
Thought to defile my body, to have ſtole
(By violence) a jewell from my ſoule;
Which you ſuppos'd t' have purchaſed with gold,
Or rifled that, that never would be ſold,
Me think's your cheeks ſhould (knowing you too blame)
Out-bluſh the Crimſon of your gowns for ſhame
You are more cruell then the Crocodile,
That mangle's *Memphians* on the banks of *Nile*,
That kil's with weeping teares for hungers need:
But you can ſmile, and murder for no meed;

Goat's bloud diſſolveth *Adamantine* ſtones,
My heart-bloud breaks not your hearts harder ones.

Her ſpeech to the Princes.

Although miſtaken, yet impartiall Lords,
You may doe well to liſten to my words:
Sith untill now, no vapour of defame
Clouded the little ſplendour of my Name,
I cannot but your ſudden ſentence blame:
But Elders witneſſe, you preſume, is true,
As I my ſelfe would, if I a Iudge like you:
By juſteſt law, I am adoom'd to be
The child of death in your unjuſt decree.
But mine eternall portion ſtands in God,
Whoſe judgment breaks, and burns the wicked rod,
Whoſe eye tranſpierceth, like his lightning darts
The darkeſt corners of diſſembling hearts,
Diſcerning innocence; when I do make
Complaint to him, he doth me not forſake.
Now I implore my God of Light, in Time,
Bring to detection, my accuſers crime:
For by the ſlendereſt means, he can defend
Out of your pow'r, me from untimely end.

But otherwiſe, if pleaſeth him, that I
By ſhorteſt pain, ſhall winne eternall joy;
His bleſſed will be done, whoſe mercy ſtill
Remayn's for ever, and for ever 'twill.
For (as I am) to his tribunall throne
I have appeal'd from your polluted one.
When my profuſed bloud (like *Abel's*) crie's
To Heaven; my glory like the Sun ſhall riſe
Above falſe Elder's carnall ſhame, and then
Shall their memoriall clean depart from men.
Nor *Nilus*, *Tanais*, *Rhene*, nor *Tagus*-floud,
Where men of *Spain* allay their burning bloud,
Nor the whole Ocean (drained from her ſands)
Can ſwil my bloud frō their bloud-guilty hands.
My ſoule forgives me, they can never come
To proſp'rous ends nor ſtain a peacefull tombe;
But grant (when they expire their lives and luſt)
Men could up-reare on their diſſolved duſt,
Mauſolean Monuments of Iaſper-ſtone,
High as *Olympian* Mountains: thereupon
Engrave them golden Epitaphs, with Fames,
Such as would deifie mortals in their names,
While time cōtinues; thoſe white marble ſtones
(Wherewith Lord *Io'chim* crown's my urned
bones.)

Shall farre tranſplend it. Heav'n will ſend my prayſe
Among the *Gentiles* in ſucceeding dayes.
Though I by your adviſeleſſe judgment, muſt
My Tragedy ſelfe-act in death and duſt;
My comfort is, my ſpirit will be receiven
To *Abraham's* boſome in the joyes of Heaven;
White innocence will be my winding ſheet:
Vertues embalming to my Name, and ſweet
Arabian Odours o'reckned up with them,
Will ſent like Hemlocks on the ditches brim.
More had ſhe ſpoken, but her Iudges than,
Impatiently to frown on her began.
Anger no longer ſuffring them to gaze,
Againſt th' unmated beauty of her face.
Sentence was given: men ſhould convey her thence,
To die next morning for ſuppos'd offence.

MEDITAT. XI.

Ejurant, fingunt Mendacia multa tyranni.

THere is an all-diſcerning Iudge above,
Will tyran-judges from the earth remove.
The boldeſt whores (up-train'd in Stewes at Rome,
In their unbluſhing proſtitution) whom
Cuſtome hath not calliz'd in beaſtlike ſin,
Are not ſo bad as tyrant-minded men:
Who whenſoe're their lewdneſſe is withſtood,
Shame not to paddle in their Kindred's blood,
And in their impudent Venerian play,
Sargons, and Goats be not ſo foule as they.
When (by their own provokement) they ſometimes
Heare publication of their private-crimes;
What ſudden Iron-vizars they put on;
What ſimick ſmiles: what quaint deriſion,
With geſtures fain'd to mock the fawning world:
Which deem's it ſcandall, out of Envy hurl'd

To ſtain the glory of their names; and then
[illegible]
The Iudge of Heaven ſet doune thinking on,
Who ken's all actions from ſupernall throne.
They flatter men; men flatter them, untill
They their too-weak opponents bloud can ſpill.
O heavy burdens of the groning ground,
Men that in peace, more then in warre can wound.
African *Panthers,* Hircan *Tygers fierce,*
Cleonian *Lions, and* Pannonian *Beares,*
The Syrian *empty Wolves, the Crocadile,*
Haunting the ſedge-banks of Ægyptian Nile;
The Indian *Griffon, ſeazing on her prey,*
And wild beaſts all, are not ſo wilde as they.
They doe but ravine for their bellies, then
Return to reſt, ceaſing to injure men;
But Leachers faſting, feaſting, ſleeping, ſtill
Are bloudy minded, doing, dreaming ill.
Yet ſuch men proſper in this world of clay;
They flouriſh like King David's *ſpreaden Bay.*
The cattell of their fields cannot be told,
Their coffers all abound with coined gold;
Their loynes are fruitfull; they have friends enough:
Their honours ſpring-tides highly overflow.

They

They want no temp'rall things; on their deſignes,
Th[illegible] blinded Goddeſſe ſlings
But never ſhall [illegible] to ſee
Vngodly men in earth's felicitie:
For their abridgment come's from Heavens breath:
They periſh like unfruitfull Sun-burn'd heath
On Africk *ſandy grounds: they are out-driven,*
Like clouds of duſt before the winds of Heaven,
To utter baniſhment, their following train,
The earth up-ſwallow's like thin-flying rain,
Wormes ſurfet on their ſweetneſſe, when (alas)
They to infernall land of darkneſſe paſſe:
Diſſolving like to winter-Ice before.
The Summers Sun-beams, they are ſeen no more.
And who (to ſeek them) travels earth around,
Shall find, in earth they ſhall no more be found.

Sect. XII.

ARGUMENT.

Suſanna reimpriſon'd; friends
Her viſit: ſhe her ſuit commends:
She no earthly comfort finds.
Her countenance tranſplendent ſhines.

COmmand was giv'n *Centurions* did not faile,
To bring *Suſanna* to an Iron-jayle;
Inſteed of palace, with a Princely Chamber,
Perfum'd with Nard, and Aromatick Amber,
They priſon'd her in ſtinking cubs of ſtone;
There might no maidens her attend upon.

Her

Her Muſick was exchang'd to ſobs, and grones;
Clanking of chains, friends lamentable mones;
Her Iewell'd plate converted into one
Vile earthen diſh; her bowles of gold were gone:
Her wine to water turn'd! her fineſt fare
To browneſt crums (ſuch feeding ſhe did ſpare)
With frequent teares, her thirſt, and hunger ſtay-
ing,
She (wakefull) ſpent her precious time in pray-
ing.
Her Parents, Husband, Children, Kindred all,
Moan'd her ſuppos'd inevitable fall;
There Marble-wals lament; rivers of brine
Seem'd to deſcend from ſtubborne Iaylor's eyne:
There ſymbolizing Ecchoes in the Vaults
Moan her, out-railing upon Elders faults.
Some certain hour's in ſorrow's complement,
She with her parents, Lord, and Children ſpent.
Such bleſſed counſell, ſtreaming from her hart,
Unto her children, *Suſan* did impart,
As raviſht all her hearers with deſire,
To warme their ſoules hands at her vertues fire;
All ſpeeches paſſing from her, would be long:
Theſe words in priſ'n, came lateſt from her
tongue.

Fare-

Farewell my parents, and my Lord, I muſt
Yours, and my Children to your cares entruſt:
Let me intreat you, to informe them ſo,
As they themſelves, and *Abraham's* God may
know:
So tutour them, as they may ſtand in aw,
And due obedience, of th' eternall Law.
Teach them (my parents) in their parent's ſtead:
Breed them (my Lord) as you my Lord are
bred;
While you ſurvive, remember to improve
Theſe living pledges of our mutuall love:
'Tis *Suſans* laſt petition: Heav'n doth know
Mine innocence: unto the Tombes I goe
A Matron chaſt, as I a Virgin came
Into the World: though I proclaime the ſame:
Wherefore beleeve not I am blemiſht ſo,
As mortall Envy ſeemes to make me ſhow.
This is my comfort, though my body dies,
My ſoule immortall mounts above the Skies;
For my etern Redeemer lives, in whom
I ſhall be happy in a World to come.
Come, noble friends, take a departing kiſſe,
Before I enter everlaſting bliſſe.

Bleſ-

Bleſſings of God deſcend upon you all.
Li[illegible]
ful[illegible]
Gather my bones into their quiet Urn,
That when our captive-children ſhall return
To *Canaan* Kingdomes, they (at length) may
build
My bones a tombe in bleſſed *Abraham's* field.
Adiew (my parents) husband, children ſweet,
Kindred, and friends, till we in Heaven meet:
Where, after death, repoſe our ſoules, and then
And there we'll meet, and never part agen.
While ſtanders by, ſuppos'd her countenance
cleare,
As the bright glory of the morning ſpheare;
All men beholding her accuſers ſtand,
Deem'd they were men of *Mauritanian* Land.

MEDIT. XII.

Non eſt, è terris, mollis ad aſtra via.

THat Angell fairneſſe, that of old did ſhine
So faire, that it bedaz'led carnall eyne,
In Moſes face, in Steven's countenance,
(Which was their ſoule's diviner radiance,
Through clouds of fleſh, which (one day) in Heav'n- (ſtorie,
Shall (glorifi'd) ſhine like the Sun in glorie)
Teacheth our ſoules, that God's Elect obtain
A place, where Henoch, and Elias remain;
But that abhorred guilty blackneſſe, ſeen
In Haman's face, yer he had veiled been,
Shew's, that the ſpirits of wicked mortals goe,
Vnto the dungeon of infernall woe,
Through fatall caverns: contumelious Core,
So with companions (long ſince) went before.
Heav'ns new Hieruſalem is built upon
Glorious foundations; thoſe abutting on

Faire

Faire Region, ſweeter then Elizian fields,
Which fruitfull dainties, in all ſeaſon yeilds;
Where joyes abound, with comforts, ſuch as can
Not enter in the beſt conceits of man:
But ev'ry ſoule, which thither comes, muſt go
Through thorny troubles of the world below:
Becauſe but one conducent entrance brings
Vnto the Palace of the King of Kings:
And that an Alpine, not an Appian-way;
Whereof on one hand, ſeas of fire ſtay
The falling paſſenger, on t'other ſide,
A watry Ocean with a ſwelling tide.
The ſins of Adam made which entrance narrow,
And Nature's progreſſe fill'd with plenteous ſorrow.
Though righteous men find very ſlender pleaſure
In curſed earth, they are Iehovah's treaſure:
Though Saints in priſons be compell'd to eat
Reverſions of wealthy foemen's meat:
Though (from diſtreſſed Sion, led in chains
Of captive thraldome, unto Shinar-plains)
They (ſitting on way-croſſing torrent's brink)
Conſtrain'd by thirſt, the running ſtreames do drink,
They are God's children, heires unto a Crown
In new Hieruſalem, Heav'ns eternall town,

How long ſhall tyrants triumph (mighty God)
While Sion's children under foot they trod?
How long ſhall they ſigh and their harps upon
The willowes of the brookes of Babylon?
They mourn (like doleful Pellicans) and houle
In deſart-places, like Minerva's fowle;
As ſolitary Sparrowes (ſate alone
On houſes tops) thy drooping ſervants moane.
Their enemies are mighty men, ſome ſhin'd
To their deſtruction; Lord haſt thou confin'd
Thy ſonnes unto affliction fires to ſee
How fine a ſort of holy gold they be?
Refine them from earth-droſſe filthineſſe and ſinn,
Their ſplendour ſhall ſhine like the radiant ſunn.
In gloomy darkneſſe, though y' have mourned long;
Though (ſaints) ye lyne Egyptian pots among;
Though ye by madneſſe of a tyrant ire
Abjected were in Babylonian fire;
You ſhall in triumph ride like ſoveraign Kings;
Your rayment ſhall ſurpaſſe the ſhining wings
Of ſilver-doves, whoſe garland-feathers would
'Gainſt Titan's beames out-ſhine refulgent gold.
(Lord) thy corrections ever (taken rightly)
Are cordials to make our ſoules more ſprightly.

Our

Our Saviour's [illegible]
A ladder leading to Heav'n [illegible]

Sect. XIII.

[illegible]

Mournfull Susan (all bemoan'd)
Led from priſon to be ſton'd:
The Heavens lowre, a Prophetling
Speaks, from danger her to bring.

WHen ſhort appointed time by El-
ders doome,
Was to an end [illegible]
Moving to admiration lookers on.
Of this chaſt amiable Lady [illegible]
She was produced by [illegible]
Scaffolds up builded [illegible]
Came ſundry people to behold her [illegible]
And Forreigners, poſſeſt with honour's [illegible]
Among them ſpreaded [illegible]
Her

Thither repair'd to be inform'd how brave
Habiliments the [illegible]-women have.
But Saba's wealthy garments by were thrown,
[illegible]
Veiling her ſelfe in Cypreſs, [illegible]
Her gorgeous Ruffs, a Cambrick band ſhe wore
A piece of whiteſt Lawn upon her head,
With ſable ſilken veilings overſpred,
Wherein the lovely treſſes of her haire,
In decent manner, all intrammell'd were.
'Tis ſaid, her Cypreſſe-veiles did embleme dole;
Her Lawn the whiteneſſe of her heav'n-born
ſoule.
Her trickling teares, that on her trappings
flow'd,
Unto the day, like Orient Pearl-ro[illegible]
Through whoſe tranſparent [illegible]
Moving to admiration lookers on.
Death's ready Scaffold, dauntleſſe, [illegible]
While round about her flock aſſembled friends,
The people (like Neptunes ſhore) was ſtill
In ſilence, as before a ſtorm it will,
Till ſhe her ſolemne dying ſpeech had ſpent;
But then the whole aſſembly did relent:

Her deeming innocent, back-biting [illegible]
Concerning her, chang'd their unchaſte minde;
Her holy prayers arm'd her conſtant [illegible]
With fervent faith for all heav'n-mounting flights;
Her harmleſſe body was expos'd to dy,
Her purer ſoule with Dove-like wings ſhall fly
Unto the Rock of [illegible]
In heav'nly *Canaan*, to compoſe her reſt.
She ſpoken had, [illegible]
And taken leave of ev'ry one ſhe [illegible]
Expecting ſudden ſpeeding blowes, that ſhould
Repoſe her limbs in quiet beds of mould;
But now her trembling Death-men could not [illegible]
Their barb'rous hands, to fling a ſtone; then [illegible]
Titan behind a cloud of pitch withdrew
His countenance, as if aſham'd to view
Her tragick-murder: Heav'n could not refrain
To ſhow'r down ſorrow in a ſilver rain;
The clouds diſburſt, and lightning from the ſkies
Umbraculous obnubilation flies;
Heav'n thundred loudly, earth did, ecchoing, make,
The ſtubborn hearts of trembling Pagans quake;
Then did aſtunn'd *Chaldæan* Swains adore
The God of Heav'n, who never did before;

Many ſuppos'd, ſupernall Gods were come
To change the ſentence of *Suſanna's* doome:
They wonder'd all. Heav'n ſent an Angell down
Whom ſinfull eyes ſaw not, *Suſan's* browes to crowne
With palmes of triumph: ſhee muſt winne re-
nown,
And glory from the darkeſt den of ſhame;
All gazing Heathens muſt confeſſe the ſame.
Then wiſdome's ſpirit poſſeſt a tender childe,
Whom *Daniel* the men of *Iudah* ſtilde;
And he, inſpir'd, his voice advanc'd on high,
Thus propheſiing: *Suſanna* muſt not die:
Aloudly crying (no man him withſtood)
I am unguilty of this woman's bloud:
Deſtroy not her, who never hath done ill,
Whoſe ſoule is white as ſnow on *Salmon*-hill.
Up (faintleſſe *Suſan*) riſe: I now reſummon
Thy former glory: let ſweet comfort come on,
And dwell with thee for ever: tis a day,
To baniſh mourning: hurle deſpaire away:
Abſtaine from ſighing: let the ſtormes of dole,
Be over-blowne from thy becalmed ſoule;
Bedry thine eye-lids: let thy teares no more,
Like bleſſed ſtreames from holy wels run o're:
God

God will ſecure thee from falſe witneſt crime,
Thy fame ſhall laſt, till God diſſolve all time:
And (but I for thy ſorrow forme are gone)
For thee my ſorrowes would be never done.

MEDIT. XIII.

Dei eſt de parvis magna poſſe.

THough Saints deſcend to deep diſtreſſe,
'Tis good to truſt in God for ſuccour [illegible]
When men are bounden in affliction-bands,
'Tis God can releaſe out of [illegible] *hands,*
When worldlings thinke [illegible]
His hand can ſhield from cruelleſt [illegible]
His ſtaffe of providence (ſure [illegible]*)*
Is to the Saints an Adamantine towre.
His providence protects his people from
All dangers, which threaten on them to come.
When Iacob's *ſonnes were (at* [illegible] *deed)*
Impent with climbleſſe Rocks, and [illegible]

When Sea before them ſwallow'd, when behind
The fierce Ægyptians (like the ſtormy wind)
Menac'd confuſion to them: when Deſpaire
Within their boſomes, mounted on a chaire;
When death's cold Image did their hearts benumme;

Yet God's directions ſo abound with wonder:
He govern's Heav'n, and all remayning under.
His words are puiſſant: if he but ſay,
To feeble things, be ſtrong; how ſtrong are they?
The ſlender flies, and bees (at his command)

Drave armed Giants out of Canaan land.
His providence can keep an Infant's breath,
Or weaker [illegible]) ſave dying Babes from death.
When pow'rfull ones practiſe weakling's wrong
Gods ſave's the weak ones, & confound the ſtrong.
His might preſerv'd within a reeden cage
Young Moſes from blood-thirſty Pharoah's rage,
To drench with blood, and finally o'rthrow
In the Red-ſea, his cruell minded foe.
Making an Aſſe-bone in valiant Sampſon's hands,
Confound the proud force of Philiſtine bands.
Allotting to a ſimple woman power
To brain Abimelech, and defend a tower.

Weak Iudith's *hand to kill, and unrenown,*
C[illegible]
Th[illegible]
Th' [illegible] *Prophet, in the time of* [illegible]*:*
A ſtripling child ordayning to become
A learned judge; and learned Iudges dumbe:
An infant to ſave Suſan's *life from harme,*
And Senators, in wiſdome to informe.
Grave underſtanding hath not ever ſate
In ſentences fram'd in an old man's pate.
"To ſuckling babes, God's quickning ſpirit reveales
"What from their doting Grandſires he conceales.
His wiſdome, providence, his pow'r, and love,
The weakeſt creatures in the world can prove.
Are we implunged in profounds of griefe
And in them ſunken farre beyond reliefe
Of wiſeſt mortals? let our faith depend
In God alone, who will deliv'rance ſend.
For he (whoſe never-ſlumbring eyes have ſhone
Brighter then many thouſand Suns in one)
Beholdeth all things, and will open lay
The deeds of darkneſſe to the open day.
His flood of Mercy overflowes the brim,
God never failing Saints, that truſt in him.

Sect. XIV.

ARGUMENT.

Daniel's *ſpeech: the Elders (brought*
Into the judgement-hall) are caught
By contradictions evidence;
They are condemn'd for their offence.

Now, as in trouble's higheſt ſtorming tyde,
Suſanna's Barke of *Fortune*, ſtill did ride:
As little *Daniel* in its deſp'rate ſterne,
Had ſtifly fixed his *Remorean* horne,
To ſtay her life from ruine; divers men
Of *Babylon*, began an uproare then.
So that the Princes of the people came,
To know the cauſe, and to reforme the ſame.

When they demanded a new triall, *Daniel* ſaid
To the chiefe Princes, ſilence being made:
You *Sons*; children, Princes of Iury Nation,
Are you ſuch fooles, without examination,
Whereby the cognizance of truth doth come;
To paſſe the ſentence of a finall doome
Upon *Suſanna* (whoſe ſweet vertues paſſe
The ſacred ſweetneſſe of her Angell face)
Upon a righteous dame, who any where,
Among chaſte women finds no peere?
Made you ſuch expedition? were not any
Preſumptions violent? were there not many
Faire circumſtances to be pondred on?
Muſt ſuch a buſineſſe haſtily be done?
Now therefore into judgement yet againe:
For they falſe witneſſe have againſt her borne:
Whereof I ſhall convict them both, and you
By their confeſſion, find my ſayings true.
So (reaſſembled in the Judgement-hall)
Unto the Barre, the Elders they doe call;
Placing the Prophet in the throne of doome:
For God on him beſtow'd an Elders roome.
He was promoted upon Juſtice-chaire,
And at the Barre, arraigned Elders were.

Wi-

With milde demeanour, ſaid the Prophet then,
Put one a part of theſe pernicious men,
That I apart may queſtion them by poll,
And they ſhall find I have a Prophet's ſoule.
Thus he commanded; he was ſoon obey'd,
And in this manner to the foremoſt ſaid.
O thou whoſe long injurious dealing hath
From heaven drawn the Iudge of Iudges wrath
Upon thy ſinfull pate; thy *[quondam]* ſpight,
And darker actions ſhall approch the light.
Come therefore tell (if ever thou didſt find
Faireſt *Suſanna* in diſhoneſt kind)
Under what gloomy Arbor 'twas, quoth he,
(Preſumptuous ſtripling) faire *Suſanna* we
Found under *Thisbe's* trees umbration, in
The ſ[illegible]h action of Venerian ſinne:
To [whom] emboldned *Daniel* thus replied;
Againſt thy life, thou verily haſt lied.
Therefore an Angell of th'eternall Lord
Attends to kill thee with a two-edg'd ſword.
So he was caſt, (caſten aſide as nought)
The while his fellow to the Barre was brought;
And *Daniel* ſaid to him; thou of the breed
Of curſed *Cham*: but not of *Iudah's* ſeed;

Fair-

Fairneſſe hath fool'd thee, *Cupids* wanton dart
Hath canker-eaten thy corrupted heart.
Daughters of *Iſrael* ye have wrong'd indeed,
Whom feare o'recame: they to your wils agreed:
But *Iudah's* royall daughter would not yeeld,
By faire, nor foule means, to be ſo defil'd:
The gold of *Ophir*, nor the Pearles of *Inde*,
Could ballance not the jewell of her minde.
Come tell me where (if thou at all haſt ſeen)
A man in carnall ſport with *Suſan* been?
Under what boſchy cover; he replyed:
Her under a Pomegranad-tree we ſpied.
To whom the Prophet anſwer'd (falſe reply'd)
Thy own confeſſion monſtrates thee a lyer;
Wherfore an Angell of th'eternall Lords ſword:
Will right her wrongs with Juſtice ſharpned
His weapons drawn, and he attendeth time
To render you the wages of your crime.
Conſider (now ſaid *Daniel*) have not they
Falſe witneſſe born, to take her life away?
Are not convicted envious Elders caught
In ſnares of miſchiefe, which themſelves have
wrought:
So to the Princes it appeared plain;
They were delinquent, *Suſan* void of ſtaine.

Wher-

Whereat the people made a joyfull cry
Of ſhouting ſound to pierce the Marble-sky:
Prayſing the God of Heav'n, who failes not
  them,
With conſtant faith, that do depend on him.
The Elders (when examin'd) did confeſſe
Their luxury-begot maliciouſneſſe:
Curſing their traitrous ignorance, inſteed
Of being ſorry for ſo foule a deed:
Thy folly hath undone me (ſaid the one)
T'other reply'd I am by thine undone.
Their waxen pinions of aſpiring pride,
Were now conſum'd; into th' *Icarian* tide
Of open ruine, they came tumbling down,
Their ſinfull ſelves to overwhelme and drown.
The Infant-prophet ſhew'd the Princes further,
Th' Elder's adulteries, their hidden murder:
Who righteouſly condemned were to have,
By *Moſes* Law, like puniſhment they gave
Unto their neighbours. *Suſan's* life, and name,
Were ſo preſerv'd from pow'r of death and
  ſhame.
And thence-forth men in eſtimation, take
The Prophet-*Daniel* for *Suſanna's* ſake.

MEDIT. XIV.

Findit Aſtræa nefandos.

GOd's Law is like a Lion in our way,
Preſumpteous minded ſinfull men to ſlay.
And 'tis a fable, that Aſtræa's blinde:
For I perceive, ſhe can perceive, and finde
Faults of delinquents ; facts in darkneſſe done,
Eſpie's, as if committed in the Sun.
Her hands are ambidexters, her bright eyne
Can by a blind man, be diſcern'd to ſhine.
Iuſtice from heav'n to earth by God's command
Deſcends : her ſcepter govern's ev'ry land.
The eminent advanc'd ungodly wight,
She trampl's down to everlaſting night,
Never deferring to bring ſinners down,
When their miſdeeds are unto fulneſſe grown.
She is not partiall : ſhe did never ſpare,
The perſons of the Lordlieſt men, that are.

She

Whereat the people made a joyfull cry
Of ſhouting ſound to pierce the Marble-ſky:
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She

[illegible]
[illegible]
Perverted Judges of the world may borrow
A ſword like hers, to cauſe unrightfull ſorrow
Among the ſimple: by a Lawyer's feat,
May make a bribe-ſhop of a judgment-ſeat:
And (falſly colouring of moſt lawfull things)
Make Saints diſturbants of the peace of Kings;
They may connive at wickedneſſe, and think
Iuſtice is blinde, becauſe themſelves do wink:
But (in concluſion) Iuſtice will confound
Vnrighteous Judges, with a ſhamefull wound.
Let Iudges be aſcertain'd, they ſhall come,
Before the world's eternall Iudge, to doome:
Before whoſe great Tribunall throne of Heaven,
Falſe witneſſe oathes will never be receiven.
No wrangling Gown-man (double feed in hand)
Before his preſence, dares in pleading ſtand.
Th'all-knowing Iudge, whom Heav'n and Earth do awe
Diſdaineth Bribes: there is no common Law
In new Hieruſalem: *there truth ſhall flouriſh*
When all the enemies of truth ſhall periſh.
Iudgment ſhall there be perfect, Mercy ſhall
Above God's works, be ſupermounted all.

O dreadfull Iuſtice (wanting thee) men could,
N[illegible]
(He[illegible]
And by thy ſmiter keepes the world in awe.
(Stern beauteous dame) thy praiſes man may ſtory,
But who can blazon thy milde ſiſters glory?
Like two Latonian *twins combin'd in one,*
You ſit with Helion *in his heav'nly throne,*
And round [illegible]
A gallop, till theſe [illegible]

Sect. XV.

Argument.

Condemned Elders put in Gayle,
Fooliſhly on Fortune raile,
Come to ſtake, and (unbemon'd)
Are by mad-brain'd people ſton'd.

THeſe *Belial*-children; at whoſe dexter-hand
Fortune their foe, did (whilome) ſmiling ſtand:
Theſe who (but late) unjuſtly doom'd the juſt,
Iuſtly are now condemn'd, and die they muſt.
No follower of theirs, but nimbly flees
Away from them, as Cattell flie from trees,

Strucken

Strucken by ſtones of thunder's potent ſtrokes,
Which ſplinter'd left the mountain Oakes;
Now are they priſon'd in a common Iayle,
Where they, accuſing ſtars of heav'n, raile
On one another; Fortune they do ban;
Blaming themſelves; curſing the foe of man.
Dog-like they grin, and grovell on the ground;
Un-lockt in chains; in darkeſt dungeons bound.
Their friends forſook them; not the gentleſt eye
One dropling ſpill'd at their juſt miſery.
Soon they became a ſcorning-block to men,
Th'out-ſcouring refuſe of all Nations then:
Ballads were ſoon compos'd of them, and ſung
By ſquallid Rag-men in the vulgar throng:
Drunkards, with [illegible]
Begot paſtimes, to act their infamy [illegible]
They were entangled in the private ſnare
Which for *Suſanna's* ſoule they did prepare:
And unto deſperation, buſie Devils
Tormented them with their infernall evils.
Iaylors, of ornaments did quite deprive them,
Out-bringing them for hangmen to unlive them.
The vulgar multitudes unpave the ſtreets,
Arming their fury with what e're it meets:

The

They flye with vengeance running to and fro,
For [illegible]
Renting the Purple garments from their backs,
They drag them to the execution ſtakes:
Where their high fury ſoon deſcend's upon
Their frightfull Mu[illegible]ns, in a ſtorm of ſtone.
Which battred them to pieces fleſh and bones:
Their blood and marrow did beſmear the ſtones.
Remainders of their diſmembred bodies were
 throwne
For [illegible] to the dogs of *Babylon*.
So di'de theſe men, in never dying ſhame,
Yeelding their ſoules to never-ending flame;
Leaving behind abominable ſtories
Of barb'rous actions, and [illegible] glories.
And fiends [illegible] do haunt (they ſay)
The lodging chambers where theſe Elders lay,

MEDIT. XV.

Par nulla figura Gehennæ.

HEll and her torment is no feined thing
Though ſome ſuppoſe it but a conſcience-ſting.
Ægypt (where plagues, and darkneſſe cover'd all)
Was but a ſhadow of infernall vale:
Which Tophet is (of old) ordain'd for them,
That ſhall be baniſht new Hieruſalem.
Out of whoſe torment, there is no exemption,
Of ſoules condemn'd, in Hell is no redemption.
Some men of all vocations (barr'd from bliſſe
Of heav'n) deſcend unto the courts of Dis.
There mightieſt tyrants with their vileſt groomes
Keepe company: there are no changing roomes.
Iudges, and Catch-poles in infernall Iayle,
Conchain'd together thence expect no baile.
The complementall Courtier, with the Clowne
In nakedneſſe, there wanders up and downe.

There triple-crowned Popes, in ſable Cell,
With ſhaveling Prieſts, and cowled Friers dwell;
There Cardinals, and Bald-pate-Ieſuits barke
In thickeſt darkneſſe, whoſe deſignes were darke.
There Politicians with Buffoones ſhake hands;
Rich money-mongers enter into bands
With broaking Scriv'nors: Mountebanks renown'd,
Who ſend old Charon ſoules in potions drown'd,
And law-concealers, with their client-clowns,
Compleat the cry with Dogs on Stygian downs.
The Prince, and peaſant pompleſſe there remayn,
The mightieſt Monarch like the meaneſt ſwaine.
Ione, and her painted Lady, there may well
Be equall'd by compariſon in Hell.
Lais, and the low-priz'd Harlot (life being done)
Are there incloyſtred with the Roman Nun.
Where wicked people of what'ere profeſſions,
All in confuſion, ſuffer for tranſgreſſions,
More horrid torments, then (as Poets faine)
Doth ever-pining Tantalus ſuſtaine:
Or Ixion turn'd upon a running wheele,
(Whoſe giddy brain perſues his flying heele.)
Or Siſyphus, though he etern'ly growne,
Vnder the burden of a falling ſtone:

Or

Or liver-gnawn Prometheus, *or all legions*
Tortur'd by Furies in their Stygian *regions.*
O dreadfull Hell in thy Chimerian *wombe,*
Shall never true-repentant ſinners come:
Nor into Limbo, *nor in Purgatory:*
For Sion's *Lambe hath them redeem'd to glory:*
Glory to him be giv'n, that will not make
The wicked innocent, nor Saints forſake:
Be bleſt th' eternall Shepheard, which doth keepe
From Wolves infernall, his elected ſheepe:
And from this wilderneſſe of ſin, them brings
To heav'nly Canaan's *ever-living ſprings.*

Sect. XVI.

Argument.

For Suſan's *ſake, a generall joy*
In Babylon *'tis holy day:*
The Nobles of the City come
To comfort her and bring her home.

THe Sun that whilome hid his ſhining face,
With gladning beames illumines ev'ry place:
The nobleſt of the *Babylonian* trains,
Deck her with Orient ſtones, with golden chains,
With Gems and Iewels, that belong to honour:
Princes like ſervants did attend upon her;
And (as they went the goodly ſtreets along)
The wondring people to behold her throng.
Such cheerfull vigour hath not ſince been ſeen
In eyes of mortals, nor before had been.

Her

Her way with flowers joyfull Virgins ſtrew:
Envy might burſt at ſuch a pompous crew.
From window-tops, and tops of houſes came,
Glad acclamations to *Suſanna's* name.
The people climb'd on high, and ev'ry thing
Seem'd chaſt *Suſanna's* victory to ſing.
All men for her deliverance gave glory
To him that raignes in heav'ns ſupernall ſtory.
The gen'rall gladneſſe of that day proclaime
Bonfires at ev'ry Townſman's doore, that flame.
They made the ſolemne-tuned Cymbals round
About the City give harmonious ſound.
The *Hebrewes* did exult with Harpe and voice,
Rebecks and Timbrels ratifi'd their joyes.
The Provinces did of her honour ring,
The merry people toſſe their caps, and ſing.
The Princes vow'd to have her noble name,
Written in Books of ſempiternall Fame.
The thrice three ſiſters of the holy Mountains
Were invocated from *Hyantian* Fountains,
To tune her laud, unto mellifluous ſtrains
Of Dulcimer, and Viols twined veins.
Black Cypres from her faires frō̃t was thrown,
In place whereof, flouriſht the *Daphnean* Crown.

Chaplets of conqu'ring palm ſhe wore upon her
Temples, & Maidens caroll'd forth her honour.
The honour'd Crowns of Olive, Palme, & Bay,
Never more honour'd then upon that day.
The *Hebrew*-ſinging Damſels warbled forth,
Renowned ſongs of her triumphant worth.
Upon *Shoſannim*, they excell'd indeed,
And unto *Suſan's* ſweeter praiſe agreed.
Apollo's heires (with odour'd garlands dreſt)
In decent-maner, marcht before the reſt,
Them leading on: and with their fluent tongues,
They chaunted forth *Pierian* maiden-ſongs.
Who in her Bay-ſtrow'n circuit did beſtrew
Her prayſe in papers, for the world to view:
The beſt Muſicians of thoſe times did bring
Their better skill, *Suſanna's* prayſe to ſing:
And her thankſgiving parents (full of mirth)
Triumphed in the Lord of heav'n, and earth.
Had I an hundred tongues, I could not tell
What joyfulneſſe her noble friends befell.
Whoſe dancing hearts, and hands with gladneſſe (ſtir
When no diſhoneſty was found in her:
Her happy ſelfe (freed from inhumane wrongs)
Prays'd God in Pſalmes, in Hymnes, in Saintly
Songs.

Medit. XVI.

Indomita virtus.

VVIth crowns adorn'd, bedeckt with jewels rare?
Mocking Death-jawes, and conquering de-
Triumphing on her child-confounded foes? (ſpaire?
Out-wearing Infamy, o'recomming woes?
Doth Suſan ſo returning, mock the grave?
Such honour all the Saints of heaven have.
Earth's golden crowns, are earneſt unto them
Of glorie's crowns, in new Hieruſalem.
For unto Saints on earth is vertue given,
To be their conduct in the way of Heaven.
The deare memoriall of vertue ſure,
Doth evermore immortally indure.
To God and man is vertue known; 'tis ſhe
Obtain's gold-garlands, wreaths of victory.
Conqu'ring her fomen finally in fight,
She gaineth Fame by more then manly might.

Divine Aſtræa *on her part doth bring*
Armies of Angels from the heavenly King.
Well is ſhe known to God and man: her preſence
Makes mortals muſe on her immortall eſſence.
Like a Phœbeian *Champion, in Heav'n ſtories,*
She rides triumphant on a Coach of glories.
Her ſeat tranſcendeth ſtars; her high renown
Is heav'nly Lawrels in th'eternall Crown.
Thoſe Diamonds, and gliſtring ſtones, that ſhine
In her rich Diadems, are all divine.
Unmated pleaſures ever tend upon
All her poſſeſſors in Iehovah's *throne.*
Before her feet (when ſhe from heav'n came down)
Emperiall Crowns, Scepters and thrones were thrown.
Glory is her concomitant, that brings
Her unto view of raviſht earthly Kings:
Who covet, (having ſeen her forme divine)
To be inſould in ſuch a Saintly ſhrine.
Vertue thou (darling of the King of Heaven)
Doſt bring thy lovers into favour, even
With Helion, *to winne eternall fame,*
Conducting to the preſence of that Lambe,
Who takes the worlds ſins clean away, on whom
Attend chaſt thouſands, which from Rama *come.*

Thou

Thou (royall Comfortreſſe of Saints, while they
Sojourne in mortall Manſions of Clay,)
Sad ſoules do'ſt ſolace, and (when e're diſtreſt)
Procur'ſt to them a ſweet internall reſt.
Angels, and men ſhall ſee, and fiends agaſt,
Vertues true lovers all renown'd at laſt:
Becauſe the God of goodneſſe, that regards
Chaſt ſoules to crown with undefil'd rewards,
Is glorious Iudge of Heav'n, and earth, and he
Govern's the World with perfect equity.
Whoſe name be bleſt, that bleſſeth ev'ry thing,
To whom all powr's of heav'n and earth do ſing.

Sect. XVII.

Argument.

Where, and how Suſanna *liv'd,*
What poore people ſhe releev'd:
Full of dayes departing ſhe
Enjoyes heav'n-joyes eternally.

AFter that time, no Congrega-
tions came
To *Suſan's* Court, to inter-
rupt the ſame:
Iudges ſate there no more; no
more loud noiſe
Of loud-mouth'd gown-men
did moleſt her joyes:
,, But little Birds (chirping her ſweet good-mor-
rowes)
,, With Nature's melody beguil'd her ſorrowes.
After this trouble, *Suſan* liv'd to ſee
Her children's children in felicity:

Still beautifull in yeeres, beheld them flouriſh,
Like noble Palme-trees, which calme rivers nou-
Or like thoſe Olive-plants to fairnes grown(riſh,
On verdant Mountains neere King *Davids* town.
Her kindred, and herſelfe with proſp'rous hand,
From *Babylon* return'd to *Canaan* land.
Her Lord, her children, with her ſelfe remayn'd
In *Iudah* borders; where they re-obtain'd
Lordſhips, which their fore-fathers had fore-
At their departure into *Babylon*. (gone,
Their ſacrifices, that the Levites took,
Made clenſed *Sion's* hallow'd altars ſmoke.
Renown'd *Suſanna* (after this) did never
Feele any fit of cold affliction's fever:
But all the quiet comfort earth could give
She did enjoy, while ſhe on earth did live.
Her works of Charity (performed then)
Sweetned the ſowre afflictions of men.
Houſes, and lands (beſtow'd on poor-men) prove
To future times, her hoſpitable love.
She holpe imprizon'd debters out of thrall,
(Paying their debts) them granted wherewithall
To live at liberty; her bread was given
To hungry Orphans; Beggars were releeven,

The naked pooremen clothed at her coſt,
And many ranſom'd that had long been loſt.
Enfeebl'd ſick-men gaining often health,
Through timely phyſick, purchas'd by her wealth.
Weak Orphanes, helpleſſe widowes, blinde, and lame,
Whom ſhe releev'd to her eternall fame,
Pray'd for her (as in conſcious duty bound)
That ſhe in Heav'n and Earth might live renown'd.
The trophees of good actions done by her,
Tranſcend high Heav'ns, and are enrolled there.
Of whoſe cleere vertues, mortals did adore
The meer umbration; counting (heretofore)
Holy *Suſanna* for a living ſhrine
Of heav'nly ſpirits gloriouſly divine.
When God determin'd, ſhe ſhould enter in
The happineſſe, once loſt by *Adam's* ſinne,
Death (witneſſe of our protoparent's crime)
Amputed her. As in Autumnall time,
Men gather Summer's rip'ned fruits into
Their garner's home: Heav'n took her ſpirit ſo.

So

So raigneth the *[illegible]* Saints among[illegible]
Her righteous friends for her lamenting long;
Her corps(embalm'd in ſpicy *Memphian* gumme)
They ſepulchred in whiteſt Marble-tombe.
Which Pilgrim-pleaſing monument did ſtand,
Till time conſum'd it in *Iudean* land.
The world bemon'd her abſence; God of Hea-
ven
To this deere Saint, a better world hath given.
Faire flights of Angels ſung her ſoule to reſt,
Which evermore now triumphs with the bleſt.

Car-

Carminibus vives tempus in omne meis.

MEDIT. ultima.

Mors ſceptra ligonibus æquat.

IT is a common theme; the beſt muſt die,
And paſſe through Nature to eternitie.
'Tis ſo decreed: the day of death aud doome
Are two Pole-ſtars, whereby we Pilgrims rome.
The faireſt Damſels drawing vitall breath,
Will not be favour'd by ill-favour'd death.
Both young and old, Eſter, *and* Naomi,
Iudith, *and faire* Suſanna *too, muſt die;*
Fate ſnatcheth amiable Queens (at once)
With Country women, eateth urned bones,
Spares neither Sexes, pardons no degrees,
Deſtroyes Phyſicians, ſcorneth golden fees:

A hel-born armed Fury gnawing down,
The mounting Monarch with the towring clown.
Impartiall Serjant, I preſume to call
Thee by ſuch titles, thou art nam'd withall.
Thou longeſt of all ſlumbers, diſſolution
Of mortall bodies, wretched lifes effuſion.
Wild Cormorant of mankind; rich mens feare,
Wiſh of the poore men, wraſtler ev'ry where.
A ſilent thiefe, a Cannibal of Nations,
Robbing the whole world, ſwallowing generations.
Thou Purſuivant (riding without remorſe,
For Adam's *ſinne, upon the pallid horſe,*
Bearing all ſoules in their long journey on,
Till they appeare at the Tribunall throne
Of Sion's *Lambe) doſt by appointment come,*
And hurry hence, the good, and bad to doome.
Thou art a friend-foe unto man; thou art
The good man's comfort, the ungodlies ſmart,
A gate of endleſſe merriment to one,
Vnto another of eternall mone.
Thou fiendly creature of th' infernall Lord,
With cruell phangs, hadſt made us all afeard,
Had not our heav'nly Captain conqu'rour been
Of Tophet's *King, thy coward-ſelfe, and ſinne.*

Where

Where is the venome of thy quondam-ſting?
Where is the valiance of thy vanquiſht King?
O pale-fac'd Caitiffe, raught, and wrought, alas;
Like as in fables, the Cumæan *Aſſe,*
Apparell'd with a frightning Lion's skin;
Thou ſeem'ſt a Lion unto men of ſin,
But Saints can ſmile upon thee: thou art fain
To beare their burthens, to exeme their pain.
Although our bodies thou unliv'ſt, our ſoules
Surviving, raigne with God above the Poles
Of whirling heav'n: juſt actions that we do,
Doe alſo live, and are eternall too.
Good works with faith, are better worth then gold;
For they conduct us to the wiſht-for fold
Of our grand ſhepheard Ieſus: they become
A milken way to our immortall home.
Where we ſhall dwell in everlaſting day,
In better ſeaſons, then our moneth of May*:*
Where Salomon's *much wiſdome would be poore,*
Where Abſolon *would ſeem a tawny* Moore*:*
Where, in compariſon, bold Sampſon's *ſtrength*
Is infant-weakneſſe: and unequall'd length
Of old Methuſelem's *life, a ſlender ſpan*
Of paſſing time: where mundane bliſſe of man

Would

Would be accounted, but a painfull pleaſure:
Where Crœſus *gold is pooreſt earthen treaſure,*
Where Alexander's *prize, a certain loſſe,*
And Neptune's *rocks of Pearle & Diamond, droſſe:*
Where perfect wiſdome, beauty, ſtrength, and ſtore
Of peerleſſe pleaſures, during evermore,
Saints ſoules poſſeſſe. To Sion's *heav'nly home,*
By faith in Ieſus, Ieſus daigne we come.

DEO TRIUNI in æternum gloria.

BRITISH
12 DE 1911
MUSEUM

Concluſion.

MOnuments of Marble-ſtone,
Tombs with golden writings on,
(Like mortall bodies balm'd in gũmes)
Laſt but a while, and time conſume's.

Goodly Cities die like men,
Corn is ſown, where ſuch have been:
Niniveh and *Babylon*,
Old *Troy*, and ſtrongeſt towns are gone.

Towns, and Towres, and Bulwarks fall,
Pyramid's of *Nile*, and all
Dian's Altars are uptore:
Delphian wonders are no more.

Monſtrous Tyrants from renown,
In a moment, tumble down,
To the den of laſting ſhames;
And black Oblivion hath their names.

Gods of *Egypt*, *Greece* and *Rome*,
To a finall end are come;
(Vainly they vaniſh from the ground,
Their ruines can no more be found.

Age, and fate return'd them duſt;
But (all ages) Vertue muſt
Live immortall; and her prayſe
Muſt dwell in ever-during dayes.